The Christian Century

PUBLISHED WEEKLY

What Is Chinese Brain-Washing?

By F. Olin Stockwell *(First of Two Articles)*

State of the World

An Editorial

Re-examine the Social Ideals!

By Charles Clayton Morrison

The Easy Road to Fame

An Editorial

JANUARY 21, 1953

In This Issue

F. Olin Stockwell was released in November from the prison in Chungking, China, where he had been confined as an "American imperialist spy." Mr. Stockwell, a graduate of Ohio Wesleyan University and Garrett Biblical Institute, had served for many years as a Methodist missionary in West China. He returned to his post in Chengtu in 1946, after an absence forced by war conditions. In November 1950 he was arrested by the communist authorities, and kept in solitary confinement for 14 months. After that he was transferred to a special prison for counterrevolutionaries, where he underwent the "brain-washing" process which he describes in this and the next issue. Mr. Stockwell is now in this country, and may be addressed in care of the Methodist Board of Missions, 150 Fifth Ave., New York 11, N. Y.

Charles Clayton Morrison is a contributing editor of The Christian Century, which he edited from 1908 to 1947. The publication date of Dr. Morrison's newest book, *The Unfinished Reformation*, has been set for March 18 by Harper & Bros.

Harold Ehrensperger is a Methodist missionary now teaching journalism in the Christian college at Nagpur, India. He was formerly editor of *motive* and a teacher at Garrett Biblical Institute, Evanston, Ill.

Victor Koilpillai edits the *Guardian*, independent Christian weekly published in Madras, India.

Jameson Jones is president of the National Conference of Methodist Youth.

George Harper is editor of *Concern* and *Power*, Methodist youth publications.

Ernest M. Fowler is minister of the First Congregational Church, Lodi, Calif., and this paper's new staff correspondent for northern California and Nevada.

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Coming Events

Jan. 21. World Council of Christian Education and Sunday School Association North American Administrative Committee, New York city.
Jan. 21-25. Evangelical Lutheran Church 7th Annual Conference on Evangelism, Eau Clair, Wis.; theme: "Workers Together with God."
Jan. 23-24. Northern California-Nevada Council of Churches Cavalcade of Christian Education, Oakland, Calif.; Norman Conrad, John Milton Kelly, Wayne Rood, speakers.
Jan. 25. Chicago Sunday Evening Club; Robert J. McCracken, speaker.
Jan. 25-29. Religious Radio-TV Workshop, Union Theological Seminary, New York city (National Council of Churches Broadcasting and Film Commission.)
Jan. 25-Feb. 1. Youth Week.
Jan. 25-Feb. 9. National Council of Churches Joint Department of Evahgelism Preaching Mission, Canton, Ohio.
Jan. 26. United Church, Raleigh, N. C., Institute of Religion; Harold Taylor, speaker.
Jan. 26-28. Garrett Biblical Institute Rall Lectures, Evanston, Ill.; Ernest C. Colwell, lecturer.
Jan. 26-28. North Carolina Baptist Hospital Institute of Pastoral Care, Winston-Salem, N. C.
Jan. 26-29. Bangor Theological Seminary Convocation Week, Bangor, Me.; Erwin D. Canham, William G. Mather, Russell Henry Stafford, Albert J. Penner, speakers.
Jan. 27. New York Institute for Religious and Social Studies: themes: "The Problem of Man in the Literature of the Western Faiths." "Religious Symbolism." "Moments of Discovery"; Ben Zion Bokser, Goodwin Watson, Morton Wishengrad, speakers.
Jan. 27-Feb. 1. Lutheran Evangelistic Movement 17th Annual Midwinter Conference, First Augustana and Central Lutheran Churches, Minneapolis.
Jan. 28. National Council of Churches General Board Meeting, New York city.
Jan. 29-30. American Friends of the Middle East Conference of Agencies Concerned with the Middle East, Hotel Delmonico, New York city.
Jan. 29-Feb. 5. National Christian Teaching Mission, Portage, Wis.
Jan. 30-Feb. 1. National Council of Presbyterian Men (Presbyterian, U.S.A.) Annual Meeting, Chicago.
Feb. 1. Youth Sunday.
Feb. 1. Chicago Sunday Evening Club; Harry Emerson Fosdick, speaker.
Feb. 1-May 31. National Council of Churches Division of Foreign Missions Study Fellowship on the Christian Approach to Communism, New York city.
Feb. 2. United Church, Raleigh, N. C., Institute of Religion; Stringfellow Barr, speaker.
Feb. 2-6. Chicago Theological Seminary 22nd Annual Ministers' Week.
Feb. 2-13. Congregational Christian Puerto Rico Tour.
Feb. 3. New York Institute for Religious and Social Studies; themes: "The Problem of Man in the Literature of the Western Faiths," "Religious Symbolism," "Moments of Discovery"; Ben Zion Bosker, Marion Wefer, John Ferren, speakers.
Feb. 3-5. Chicago Theological Seminary Alden-Tuthill Lectures; Roger Hazelton, speaker.
Feb. 8. Race Relations Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, JANUARY 21, 1953 NUMBER 3

EDITORIAL

Says Drunken G.I.'s Killed Korean Church Leader

AMERICAN SOLDIERS under the influence of liquor have committed no more shocking crime anywhere than one which took place on December 6 at Pyong Taek, a small town north of Taejon in central Korea. There a lieutenant and three G.I.'s, names still unknown, beat and kicked Dr. Wha-Il Pang, associate secretary of the National Christian Council of Korea, so brutally that he died four days later without regaining consciousness. The first public account of this tragic event appeared in the *Chicago Daily News* on January 10. The *News* obtained its information from an advance story from *Christian Life,* a monthly published in Chicago by the Scripture Press. This had received the news by mail from Donald E. Hoke, its Tokyo correspondent, who was in Korea. With this as a starter, The Christian Century checked with the Presbyterian Board of Foreign Missions, New York. The board had just received two separate reports on the tragedy from Korea. It appears that Dr. Pang was visiting at the residence of his brother when the house was invaded by the four American soldiers, who said they were looking for a thief. Dr. Pang's brother was away but the officer and enlisted men beat Dr. Pang with their pistols, continuing even when he told them, in English, he was a Christian minister. When he fell they kicked him into insensibility. Later an American chaplain, name also unknown, got the injured man flown by helicopter to Inchon. He died there on the hospital ship Repose. He left ten children. His wife is reported to be insane because of sufferings at the hands of the communists. The men who committed the crime are being held and an investigation is under way. We hope the army will make sure this case is not whitewashed, that a full report is issued, that the orphaned family will be cared for, that liquor shipments to Korea are banned henceforth. We urge the National Council of Churches to express its sorrow to the Christians in Korea, and to make sure that Washington fully recognizes the seriousness of this shocking affair.

France Upsets the E.D.C. Applecart

PRESIDENT EISENHOWER must already be reflecting ruefully on the swiftness with which foreign policy problems can change. While he campaigned for the presidency, and until two weeks before his inauguration, he was proceeding on the assumption that he could continue the policies of the Truman administration in Europe while he gave most of his attention to working out a new policy in Korea and the Far East. Then, overnight, the whole picture changed. France fell into a new cabinet crisis, from which emerged a government formed on a promise to knock in the head the plan for a European Defense Command—the heart of the Truman policy. Robert Schuman, the foreign minister who, in one cabinet after another, had pushed American plans, was thrown overboard. With this shift at Paris Chancellor Adenauer, whose position at Bonn had become increasingly precarious as he battled for the rearmament demanded by the United States, likewise had to shift. He announced that he would no longer seek ratification of the European army plan in its present, or Pentagon, form. Since the changes in the plan now to be demanded by France are changes West Germany would not accept, and the changes to be demanded by West Germany are certain to be rejected by France, the scheme for a western European army to "contain" the Russians, with German divisions as its key component, is moribund. Any ideas President Eisenhower may have had of sending more American divisions to Korea for an offensive there, or for diverting a greater part of American military equipment to Indo-China to wind up the fighting there, faces the fact that if the policy he has endorsed and served in Europe is to be saved from total collapse, more American strength will have to be thrown in there and greater commitments made to our European allies. And the Eisenhower administration cannot be sure how Congress, even in this honeymoon period, would react to such proposals.

Europe's Peoples Have No Faith in Armies

AS AMERICAN POLICY in Europe has thus gone crashing on the rocks, the American press has put the blame on France. The French constitution, it is said, is unworkable. French politicians are more concerned with advancing their own careers than with the welfare of Europe. The French people are not willing to pay the costs of secure and stable government. And so on and so on—hundreds of columns of bitter reproach. There is much truth in what is being said about the shortcomings of the French form of government, but this is not the whole truth about the causes for the collapse of American policy. Underneath the recent cabinet crisis in Paris was a very general rejection by the French people of the whole scheme for military security which the U. S. had sponsored. Frenchmen of all parties simply do not believe that the

security offered them has any reality while it involves the resurrection of German arms. Equally, a large portion of the German public—we think a majority—dreads the revival of an army caste and finds no assurance in any European army plan that, if war came, Germany would not again be ravaged. And the masses in the other nations that are supposed to form the EDC—Italy, Belgium, Holland and Luxembourg—have no faith that its proposed army, even with the help of NATO forces, would really protect them if Stalin should strike. A European policy which tries to build armed strength on the skepticism of the masses—it is really something stronger than skepticism—is building on sand. This paper has been saying for months that there was no true security in NATO and the EDC, and that American policy in Europe needed an overhauling. It needs to retrace its steps to the original Marshall plan and to reconceive its principles from that point of departure. Perhaps now that the EDC army scheme is being revealed for the fantasy it always was, the need for such reconsideration may be acknowledged in Washington.

Presbyterians Now Weighing Revised Plan of Union

PASTORS and leaders in the three major Presbyterian denominations have received copies of the "Plan of Union" which has been drawn up by the unity commissions of the Presbyterian Church, U.S.A., the Presbyterian Church, U.S., and the United Presbyterian Church. These commissions meet early in April in Cincinnati, and hope to have for consideration criticisms and proposed revisions of the plan. It is probable that the joint meeting of these commissions will forward the Plan of Union to the 1953 General Assemblies, with the suggestion that they ask their churches to study it a year and accept it or turn it down in 1954. The plan consists of a constitution, a series of concurrent declarations, an introduction, historical summaries and a supplemental covenant. The constitution contains the "Westminster Standards"—the Westminster Confession of Faith and the Longer and Shorter catechisms—and a book of church order, which includes a directory for worship, the form of government and the book of discipline. The concurrent declarations set forth the procedure to be taken to effect union. First, a General Assembly will be elected, to be known as the General Assembly of the Presbyterian Church in the United States. Second, there is a provision by which the General Assembly will realign the boards of the merging denominations into boards for evangelism, education, missions and benevolence. Third, the same commission of 50 which decides about the boards will determine the location of the office of the General Assembly and the duties of the stated clerks of the merging denominations. A fourth step will be the organization of a General Council which will carry on the work of the united denomination between General Assemblies. One of the most interesting features of the plan is a supplemental covenant and agreement by which churches of the Presbyterian Church, U.S., and the United Presbyterian Church may act to stay out of the merger without having to go to the civil courts. To strengthen the Presbyterian witness in American Christianity, which needs it, we hope this Plan of Union passes the series of tests to which it will now be subjected.

Theological Seminaries Stand Together

A COUPLE of months ago 27 members of the faculty of Yale Divinity School signed a letter addressed to the dean and members of the theological faculty of the University of the South. About a week later 32 members of the faculty of Union Theological Seminary, New York, did the same thing, although the letters differed. Each of the signers acted as an individual, and for a time the letters were not published. On further reflection however the signers decided to release the letters for publication. That is good news, for these communications deserve to be read by every church member in America. The Yale letter read:

> We the undersigned members of the faculty of Yale University Divinity School, send you our greetings and good wishes. We have taken note with great interest and joy of the manner in which you are defending the unity of the Body of Christ and the equality of its members, particularly with reference to the right of candidates for the ministry to receive theological education without discrimination because of race. Believing as we do that willingness to practice complete brotherhood in the Christian church is one of the most significant tests in our time of our devotion to Christ's cause and of our right to preach his gospel to the world, we are heartened by the stand you have taken and pledge to you our continued good will, respect and cooperation. [*The Union letter was equally forthright:*] We, the undersigned members of the faculty of Union Theological Seminary, desire to express our feelings of solidarity with you and your faculty in your stand for what seems to us to be a clear Christian principle: that in the Church of Christ there should be no discrimination against any of its members on account of race. We greatly admire the clarity and forthrightness of the position that you have taken and we realize that you have taken it at great cost to yourselves. We believe that in the sphere of theological education the denial of equal opportunity to students of all races and the refusal to permit interracial fellowship are contradictions of the nature of the church. As your colleagues in theological education we send you our gratitude and assure you of our desire to stand with you.

Among the signers were Liston Pope and Henry P. Van Dusen, heads of Yale and Union respectively. The occasion of the letters was the resignation of the dean and nearly all members of the faculty of the theological school of the University of the South because the trustees barred Negroes from the student body. We hope these letters will start a movement within the Association of American Theological Schools for a clear declaration of principle along the lines of these letters.

Another Report on G.I. Babies

AN EDITORIAL in our December 31 issue, "Let's Get the Facts Straight," called attention to the discrepancy between figures cited as to the number of children whom American soldiers have sired in Japan. The Kyodan (the United Church of Christ in Japan) has adopted a resolution which states that there are about 50,000 such children who constitute a pressing social problem in that country. Paul S. Meyer, of the Interboard Missionary

Committee, placed the total at between 4,000 and 5,000. Our editorial asked for dependable figures. Since the appearance of that editorial, our attention has been called to an article we had failed to notice in the Autumn 1952 number of the *Japan Christian Quarterly.* This article, "The Problem of G.I. Children in Japan," was written by our own staff correspondent in that country, Charles W. Iglehart. Several correspondents assure us that it is the most careful report so far compiled, which is what we would expect from Dr. Iglehart. Dr. Iglehart, admitting that official statistics are not to be had, estimates that about 15,000 children a year with fathers who are in the U. S. armed forces are being born to Japanese mothers. After six years of occupation, therefore, he concludes that "50,000 or 60,000 such children . . . is probably as good a guess as any." He states that these children do not make up a conspicuous portion of the 83 million population: "During the past two years we have driven 25,000 miles along the streets, roads and lanes of Japanese cities and country, and altogether we cannot recall having seen a dozen children of visible American-Japanese parentage." Dr. Iglehart evidently believes that the less agitation there is concerning these children, the greater their chances of finding happiness within Japanese society. He also holds unrealistic many of the suggestions as to what should be done about them, including some endorsed by the Kyodan. In his view, a more pressing problem than the future of these G.I. babies is the prevalence of prostitution around U. S. army, navy and air bases in Japan.

The Right To Strike

WITH characteristic insight and vigor, Charles Clayton Morrison re-examines the social ideals of the churches on page 75. As editor for 39 years of The Christian Century, Dr. Morrison contributed substantially to formulation of these "ideals" and to their acceptance by American Christianity. Now he reviews this movement. He agrees with many students of our economic system in detecting important changes in the complex of technical processes, human relationships and material resources which combine to constitute our productive life. He rightly maintains that the churches must take these great changes into account. We have no desire to comment here on his general thesis or on most of the points he makes in its support. His views stand on their own merits. At one point, however, we find it necessary to differ. "The churches," he writes, "must condemn as morally and socially vicious the alleged 'right' to strike." Must they? Strikes may have tragic consequences. Too often they take place for reasons whose triviality does not justify the suffering they cause to the participants and the community. We feel deeply the danger and injustice caused by strikes in which politics intermingles with economic considerations. But when everything has been said, we believe labor cannot and must not be deprived of the right to withhold work if no other course avails to remedy grievances or secure justice. If working people, organized or unorganized, are deprived of the right to withhold their services, then there is imposed on them a system of forced labor. For what that can mean, look at Russia. We agree that anarchical irresponsibility on the part of labor can lead to an economy controlled by government, but it seems to us that denial of the right to withhold labor when nothing else avails in an industrial dispute would fall over the other side of the dock into the same deep waters of tyranny and regimentation.

What Should Christians Do About Korea?

WHEN General Eisenhower visited Korea, a group of Korean Christian ministers, Roman Catholic as well as Protestant, hoped to meet the President-elect but failed to do so. However, they gave to the general's press secretary a statement they had carefully prepared. It throws some light on what Korean churchmen consider to be the obligations of Christians in Korea. First, it registers the deep gratitude Korean Christians feel to the United States for liberating their country from Japan in 1945, for bringing it to independence in 1948 and for coming to its rescue when the communists invaded in 1950. The Christian ministers also asked the President-elect to recognize that the Republic of Korea is in the front line of costly resistance to communism and that "the strength of the Christian church in Korea has been the major factor in the attitude of resistance against communism in our land." "We are justly proud," they added, "of our nation's record and the churches' contribution to it." Second, they urged Mr. Eisenhower to do everything possible to "bring the war in Korea to a successful and speedy close, effecting at the same time the unification of our entire country. The church of Christ in Korea is due for virtual annihilation at the hands of men who hate us unless this goal is achieved." Third, they asked the President-to-be to strengthen Christian missions in Korea as a bulwark against communism. (Did somebody say church and state must remain separate?) Fourth, the ministers "urgently beseech" that the armed forces of the United States be kept in Korea until the Koreans are strong enough to defend themselves. Finally, they asked for help in reconstructing war damage. We believe that this is a fair representation of Christian opinion in Kora. In what respect would Christian opinion in America differ on our duty in and about Korea? We invite the opinions of readers of this paper.

Presbyterians Have a 'Minister-at-Large'

LOUIS H. EVANS has resigned the pastorate of the First Presbyterian Church of Hollywood, California, to become "minister-at-large" of his denomination, appointed by its Board of National Missions. The Hollywood church was described in The Christian Century's "Gallery of Great Churches" on September 20, 1950. During Dr. Evans' pastorate it is said to have attained the largest membership of any Presbyterian church in this country —perhaps in the world. The scope of Dr. Evans' new denominational pastorate has still to be clearly defined, but it is safe to predict that he will make it very wide. . . . Here are a couple of additions to items in last week's Century. Mention was made of a document received from

the Evangelical Confederation of Colombia giving details of 29 alleged attacks on Protestants and Protestant property between June 1 and August 31 last year. We have now received a similar document covering September 1 to October 31. It lists 27 more such episodes. Reference was also made to the discharge of George S. Kaufman from a radio program for alleged disrespect to religion. Protests against this action—one of them from the National Council of Churches—caused the Columbia Broadcasting System to re-engage Mr. Kaufman. But not until after Lucky Strike cigarettes had given up their sponsorship of the program, which C.B.S. will continue on a sustaining basis. . . . Among the more useless and inexplicable public documents printed at taxpayers' expense is a small book entitled, "Prayers Offered by the Chaplain, Rev. Bernard Braskamp, D.D., at the Opening of the Daily Sessions of the House of Representatives of the United States During the Second Session of the Eighty-First Congress and the First and Second Sessions of the Eighty-Second Congress 1950-1952." This House Document 539 came to us in an envelope with the word "Free" prominently displayed. The prayers have little literary or spiritual distinction, but even if they had both their publication at public expense would be without excuse.

State of the World

PRESIDENT TRUMAN's address to Congress on the state of the nation justified the approval given it by many Republicans as well as that accorded by members of his own party. Rising above partisanship, as he did in his 1950 Point Four speech, Mr. Truman spoke as President of the entire nation. The role fitted him better than some others he has assumed. He pledged his support to his successor and urged his countrymen to do the same. While there was plenty of room for difference of opinion on details of his address, its temperateness and dignity might have permitted the appraisal of its points on their merits. But his main point made the nation jump like a man who has inadvertently bitten a prune seed with a sore tooth.

I

Mr. Truman's most important paragraphs concerned the development of thermonuclear weapons, or what is called the hydrogen bomb. This is unquestionably the most frightening subject now confronting the human mind. Our natural tendency is to avoid discussion or even thought on something so fearsome and so apparently uncontrollable. But just when we thought we had learned to forget this spectral theme, President Truman not only discussed it at length but used it as another threat to Russia. Suddenly the quiescent tooth came alive with a stab of pain. Between throbs we reflected that the President's concern for his place in history may take a turn he does not anticipate. It is just possible that he may be remembered as the chief executive who emerged on the stage of history announcing, as he returned from Potsdam on a battleship, that he had authorized the first atomic bombing of a city, and who left the stage less than eight years later threatening the nation's foes with the vaster destruction of the hydrogen bomb, saying: "We are being hurried forward, in our mastery of the atom, from one discovery to another, toward yet unforeseeable peaks of destructive power."

Since this is one toothache with which we obviously are going to have to sit up, we might as well reflect on the significance of the knowledge that now has been released to the public by the President and by others. The most important sentences in Mr. Truman's address were:

> The progress of scientific experiment has outrun our expectations. Atomic science is in the full tide of development; the unfolding of the innermost secrets of matter is uninterrupted and irresistible. Since Almogordo, we have developed atomic weapons with many times the explosive force of the early models, and we have produced them in substantial quantities. And recently, in the thermonuclear tests at Eniwetok, we have entered another stage in a world-shaking development of atomic energy. From now on, man moves into a new era of destructive power, capable of creating explosions of a new order of magnitude, dwarfing the mushroom clouds of Hiroshima and Nagasaki.
>
> We have no reason to think that the stage we have now reached in the release of atomic energy will be the last. Indeed, the speed of our scientific and technical progress over the last seven years shows no signs of abating. We are being hurried forward, in our mastery of the atom, from one discovery to another, toward yet unforeseeable peaks of destructive power. The war of the future would be one in which man could extinguish millions of lives at one blow, demolish the great cities of the world, wipe out the cultural achievements of the past—and destroy the very structure of a civilization that has been slowly and painfully built up through hundreds of generations.

"We are being hurried forward . . ." Do Mr. Truman's words indicate our "mastery" of the atomic weapon, or its mastery of us?

"The progress of scientific experiment has outrun our expectations." Has it also outrun our capacity to calculate the results of our experiments?

"The unfolding of the innermost secrets of matter is uninterrupted and irresistible." Does that mean we cannot stop this unfolding, even if we try?

II

An answer to these questions is suggested by Joseph and Stewart Alsop in their "Matter of Fact" column published a day or so before Mr. Truman spoke. They protect themselves by saying that American high officials believe the Kremlin already knows the salient facts about the American hydrogen bomb. Maintaining that it is ludicrous that the American people should not also know, they give their version of what happened on Eniwetok in November. It is: "All expectations, both official and unofficial, were surpassed by the last explosion at Eniwetok." They say it was commonly believed the original aim was to produce an explosion 50 times greater than the Hiroshima bomb, but that what actually happened was a blast 150 to 250 times more powerful. "It was the equivalent of between 3,000,000 and 5,000,000 *tons* of TNT." This would cause "killing third-degree burns on exposed skin within an area of 300 square miles" and start firestorms which would kill everything. "Such a bomb would contribute, in a small but quite measurable way, to rendering the earth's envelope of air noxious to the higher forms of life." They

say "this hideous process . . . actually began with the Eniwetok test."

Do such words describe an experiment demonstrating that what scientific minds had planned had come to pass precisely as they anticipated? They do not. They give the impression—even the Alsops have to be vague in spots—that the scientists were like boys firing 22-caliber rifles into a barn full of dynamite and fortunate that they were not themselves destroyed in the resulting cataclysm. The blast they produced was from three to five times as destructive as the blast they anticipated.

"We are being hurried forward"—toward what? Scientific experimentation is outrunning our expectations, but what is its end? "Uninterrupted and irresistible unfolding of the inmost secrets of matter" must be carrying us somewhere. Do we dare ask where?

III

It was not surprising that the President turned from this awesome theme to a discussion of fear. After noting that atomic development tests the will and steadiness of the American people as nothing has ever done, after declaring that fear can deprive us of our liberties and stamp out our faith in human dignity even when the communists cannot do so, he gave his formula for abolishing fear. It deserves to be considered with respect, for whatever else may be said of Mr. Truman, his record is that of a man of courage. "To beat back fear, we must hold fast to our heritage as free men. We must renew our confidence in one another, our tolerance, our sense of being neighbors, fellow citizens. We must take our stand on the Bill of Rights. . . . I have lived a long time and seen much happen in our country, and I know out of my own experience that we can do what must be done."

Is this enough to banish fear? Are national pride, good neighborliness, fellowship in the noble heritage of Western democratic society, enough? Are tolerance and faith in freedom of speech, of the press, of assembly, of petition, enough? These elements help men sustain confidence, but they are not of the essence of courage.

The basic essential to the conquest of fear is an operational faith in God. That is simple truth, and this is no time to mince words. Mr. Truman invoked this faith when he assumed the burdens of office; he might have acknowledged it when he passed them on. Our onrush toward unlocking the inmost secrets of nature will bring us face to face with hell or heaven. Which it will be depends on the faith that guides our quest. Faith in God affirms, vitally as well as verbally, that he who sent his Son for the salvation of man will not be eternally defeated, even by man possessing a knowledge as fearsome as that now held in our trembling grasp. It holds that even if abuse of atomic powers results in the death of an individual, by his own action or that of another, God's love and his righteousness is not exhausted or vanquished. And what is true of one man would be true of two men, or a hundred thousand, or a million, or of all men together.

If we believe in God, we will not fear; and if we banish fear, we will not hate; and if we close our minds to hatred, we can open them to love and to hope. In this present situation, we can affirm the same faith that another General-President, Ulysses S. Grant, had. He said in the address he gave at his second inaugural, March 4, 1873: "I believe that our great Maker is preparing the world in his own good time to become one nation, speaking one language, and when armies and navies will no longer be required." That concern extends to the state of the world as well as to the state of the nation. It could just be that the goal toward which we are being hurried so swiftly and so irresistibly is a new faith in God which will make possible the first world government in the first organic world society. It could be. It had better be.

The Easy Road to Fame

THE CHICAGO TRIBUNE is one of the newspapers that approve most unreservedly the congressional forays against alleged subversion in government departments which have made headlines for the past decade. Senator McCarthy is one of its heroes. Senator McCarran is another. The House committee on un-American activities can, in the eyes of the *Tribune,* do no wrong. It has told its readers, ever since Dean Acheson became secretary of state, that such parts of the nation's foreign policy as were not being formed by Communists of the Alger Hiss variety were being projected by men whose overriding loyalty was to Great Britain. It is already accusing General Eisenhower of unpatriotic Anglophilism for supporting the proposed King George VI Memorial Fund to finance postgraduate study in this country by young men and women from countries in the British Commonwealth.

Such is the *Chicago Tribune,* constantly warning its readers that the republic is being betrayed by traitors within, consistently applauding any and all enterprises which proclaim their intention of bringing the traitors to light and inflicting on them their just punishment. The greater significance, therefore, attaches to a dispatch which the *Tribune* published on January 7. This dispatch, signed by Willard Edwards of the *Tribune's* Washington bureau, appeared under the headline: "Tussle Begins in Congress for Red Probe Jobs." We would like to quote a part of this dispatch, and as it is read ask our readers to remember that this is from a newspaper which thoroughly approves the "tussle."

> WASHINGTON, Jan. 6.—With communism and espionage in the United States scheduled for the first unhampered [*sic!*] investigation in 20 years, a scramble for participation in subversion inquiries has developed.
>
> More than 100 applications for two Republican seats on the House committee on un-American activities have been filed with congressional leaders. Service with the group is regarded as such a political prize that some legislators have offered to trade memberships on such important committees as appropriations and ways and means to secure a place with the Red investigating body.
>
> In the Senate, where the main task of investigating subversion will be conducted by subcommittees of the government operations committee, headed by Sen. McCarthy [R., Wis.] there is much behind the scenes maneuvering for coveted places.

The *Tribune's* dispatch then goes on to tell of this "maneuvering" to share in the glory which is expected to shine on Senator McCarthy's coming activities in the

Senate. It contrasts today's "scramble" for places on investigating bodies with the way in which such service was "avoided by most legislators" during the early years of the committee on un-American activities' existence. It says that members of Congress now consider service on such committees "a stepping stone to political heights," pointing out that one former member of the House committee is now vice-president of the United States and three more have been elevated to the Senate. And it winds up with the statement that the new chairman of the House committee, Representative Harold H. Velde of Pekin, Illinois, who will be Senator McCarthy's strongest competitor for the Red-hunting spotlight, believes he has assurance that, "for the first time since 1932," the un-American activities committee will have the "assistance of the White House and justice department."

There can be no question as to the need for some of the past investigations into subversion in government departments, or as to the importance of some of the facts brought to light. The Alger Hiss case was no mare's nest. The existence and operation of Communist "apparatuses" in Washington was sufficiently established to prove the need for a combing-out of the departments and for watchfulness against further infiltration. But there is a world of difference between the careful investigation which led to the conviction of Alger Hiss and the sort of irresponsible character-lynching—as, for example, in the case of Philip Jessup—which these committees have sometimes indulged in when their hunger for headlines grew too sharp.

It is, we fear, the prospect for the second sort of "investigation" which, on the testimony of the *Tribune,* is causing members of both houses of Congress to "scramble" for places on the McCarthy and Velde committees as "a stepping stone to political heights." A stampede to get up front in the "anti-Communist crusade" does not portend a careful, judicious employment of the investigating powers of Congress. It strongly suggests that the representatives and senators in this scramble are more concerned with their own place on the front pages of the nation's press than with what happens to alleged Communists. They think they have spotted what seems at the moment an easy road to political fame and fortune, and they are rushing all-out to get on it.

Here will be one of the first and most difficult tests for the Eisenhower administration. President Eisenhower and men of the high caliber he has gathered about himself must see what devastation can be caused, not only to the government but to the spirit of the entire country, if this rush to win the plaudits accorded a front-page Red hunter gets out of hand. Yet that is exactly what it may easily do. For example, Senator McCarthy has already announced that his committee will extend its operations from the search for subversives in government to a pursuit of "communist thinking" in the colleges. Representative Velde has replied that he is sure Senator McCarthy will not try to hog that whole field, since he plans to make that one of the principal objects of attention from *his* committee. With two committees competing for headlines from the same type of investigation, it takes only a little experience in politics to know what a merciless man-hunt may follow.

Yet, clear as the danger must be to the President and the men around him, it will not be easy to challenge or control. If, as the *Tribune's* figures indicate, approximately half the Republican members of the House and an undetermined number of Republican senators are eager to cut in on the short-range political dividends accruing to members of these committees, a new administration which requires the cooperation of these same members of Congress must act warily. Nor can it afford to ignore the veterans' posts, the sensation-hungry press and the genuinely alarmed citizens who can be counted on to applaud almost anything these committees may do. It will take great courage for President Eisenhower and his advisers to stand up to this pressure.

For the sake of the long-run success of the Eisenhower administration, however, we hope that it will show this courage. We cherish this hope because of our faith in the fundamental good sense of the American people. If these investigative adventures run wild we believe that in a little while this good sense will assert itself. Public revulsion will set in. More and more of our people will begin to demand a responsible exercise of the powers of Congress. Loyalty to the fundamental concepts of Anglo-Saxon justice will make its influence felt. And what today seems the quickest and easiest path "to political heights" will, in some not too distant tomorrow, turn out to be the road to political rejection. You can't fool all the people all the time, and if these congressional committees subordinate truth and justice to personal ambition, the public instinct will eventually find that out.

We trust, therefore, that this *Tribune* dispatch from which we have quoted will be brought to the attention of every important leader in the new administration, and its significance pondered. And as the record of the McCarthy and Velde committees is written during the next four years, we likewise trust that the American people will soberly judge whether those records are being compiled by senators and representatives who are moved by a compelling responsibility to the health of the nation or by an unscrupulous ambition to scale the political heights. Not only will what these committees do be of long-lasting importance to the nation's future welfare, but also why they do it.

Wristwatch

MY hands lifted in prayer,
There strikes upon my ear
The metal mincing of a centipede
Whose tiny ratchet feet
Pursue, pursue, pursue
Their pinpoint path.
Is their direction false?
Do they uphold
The counterpoint of pulse?
Or do they merely scratch a groove
Which either leads to emptiness or love?
Do they unreel the answer to my prayer,
Or do they beat on air?
The choice is mine.
Time is the metal; time is not design.

EDITH LOVEJOY PIERCE.

What Is Brain-Washing?

Part I—The Communist View of Man and His World

By F. Olin Stockwell

AS John the Baptist came preaching repentance, so the Communist in China. The Baptist used the act of baptism to indicate a change of heart; the Communist uses the term "brain-washing" to denote a complete change of thought and attitude. The orientation is different. The gospel that is preached is not the same. But the insistence upon a complete remaking of thought-life and acceptance of new motives, new ideals and new ways of looking at one's self and one's world—presented with religious passion and intolerance for any halfway measures—all this is the same. To "wash" your "brain" is to repent and bring forth fruits worthy of repentance.

I can write on this subject with some knowledge of the way it is done because I had nine and one-half months of brain-washing in a prison for counterrevolutionaries at Chungking, China. After fourteen months of solitary imprisonment, I was transferred to another prison. There I lived in a ten-by-ten-foot room with seven other prisoners, all Chinese and all converted Communists. There I was given the same kind of indoctrination course that all other prisoners underwent, confessed my "crimes" in the same way, and was released only after the Chinese government officials were sure that I would stand with "the people" upon my return to America. If I have been less helpful to the Communist cause than they hoped, they have probably written the loss off with an acknowledgment that no educational system can be 100 per cent successful.

I

In brain-washing the most important thing is to see and to accept the Communist view of history and of social change, then to relate this new insight to present international and social issues, and finally to gear your own life into the social situation so that you pull your own weight in the tremendous task of rebuilding the social order. These three steps are not clearly separated in the "washing" process, for now one aspect and then another aspect receives major emphasis. But all three are essential to the achievement of that new personality which fits the needs of the new China.

The Communist view of history and social change is clear-cut and convincing, if you accept the premises. The premises are that at the heart of all material things there is a constant struggle resulting in change and progress, in growth, in maturity and in death—changes that are inherent in nature itself and depend on no outward force or spirit. This is "dialectical materialism." This struggle is the key to the understanding of the historical process, or "historical materialism," a process in which the oppressors and the oppressed are in constant tension or open conflict, the character of the conflict depending upon the mode and tools of production in each historical epoch. And this struggle for freedom from oppression is both a responsibility resting upon the "great dispossessed masses" of the world and a final victory guaranteed by the very structure of the universe. Accept these assumptions of the Communist philosophy and you have the basis on which you can build a revolutionary philosophy and can galvanize millions into action.

In other words, you must look at our world through the eyes of this new revolutionary faith. You must believe in change; you must believe that the injustices and oppressions that you have accepted are not inevitable. Man is not a victim of his environment, but can change the society he lives in. Indeed, if he will but open his eyes he will see that it has been changing over the centuries.

II

History can be roughly divided into five epochs. The first was that of primitive communism, when there were no classes and no oppression. Then the tools men used were so crude that it took all a man's energies to gain enough through hunting and fishing to maintain a bare livelihood. With the development of better tools, a man could earn more than he needed for himself. Then the epoch of slavery was born, for it became profitable to enslave others, compelling them not only to support themselves but to produce that extra margin of income which was appropriated by the slaveowner.

The third epoch of history was feudalism, in which men were no longer slaves but oppressed peasants, living in dire poverty and contributing all their surplus income and labor to the oppressive landlord minority. With the birth of modern science and industry, industrial plants displaced the feudal manors and peasants became factory workers, but the basic division into two major class groups in each society—into slaveowners and slaves, landlords and peasants, or capitalists and proletariat—was not changed. The class struggle changed in its outward forms according to the changes in society, but the essential repressions and bitter cleavages continued. They continued because in each period of history the resources and tools of production—land, water power, natural resources, factories and financial investment—have been in the hands of the few, leaving the great masses with nothing but their labor.

To see history in this way is to change your viewpoint on many things. It is to gain a new respect for labor. For it is not any outward spiritual power, no god, who has made the world in which we live; it is man's labor. Labor has created all things worth while in our society, and labor alone is worthy of respect, whether it be labor of brain or of brawn. It is to gain a new understanding of history, to throw off all lethargy and acceptance of the status quo, to accept the challenge of changing our world into something better, in the confidence that the very stars in their courses, or the electrons in their orbits, fight on the side of a new and better order. It is to gain a realistic, hard-headed understanding of the world we live in, a world that is split from top to bottom by a continuing class

struggle in which the great mass of the "enlightened people" are fighting a few selfish, ruthless oppressors.

But above all, to see the world in this way is to gain a new hope. For the fifth epoch of the world's history is that in which oppressive power is wrested out of the hands of the few and placed in the hands of the great majority, an epoch in which there will no longer be classes, for no group will oppress another group, and in which all instruments of oppression, such as the state, law courts, prisons and the church, will be abolished. Men will be paid for their labor, not on the basis of what they earn but on the basis of what they need. A perfect society, wedded to scientific methods of production, will both produce adequately and distribute justly.

This new day is the day of communism. Progress to this new day starts with the establishment of socialism under a proletarian dictatorship, a dictatorship that is in the hands of "the people" and therefore "democratic," but that is directed against all those enemies of the new social order whose defeat is written into the structure of the universe. To fail to see and to cooperate with this understanding of history is to be stubbornly blind to the basic realities of the world we live in.

III

All of this philosophy and history has little value, however, until it relates itself to present issues in China and in the world. In China these issues are three—feudalism, imperialism and bureaucratic capitalism. Feudalism has been a running sore in China's body politic for many centuries. It has not only ground down millions of China's peasants by oppressive rents and petty tyrannies, but has been the backbone of China's secret societies, warlordism, banditry, corruption in courts and polygamy. Until the power of the landlords was broken there could be no reshuffle in social relations to make possible a new day for the great mass of China's peasants. The pressure of foreign governments, usually veiled under special economic privileges but at times in open aggression, as in the case of Japan, turned China into a semicolonial state where Chinese industry and agriculture had no chance to develop in a normal way. This economic and cultural, and at times military, aggression, kept China weak and divided for more than a century.

Bureaucratic capitalism, the third issue in Chinese communist thought, is not capitalism as we think of it. Rather it is the wealth that has accrued to government officials through graft and squeeze and special privileges —wealth that has little or no relation to the positive contributions such officials might have made to Chinese society. All such wealth has been confiscated by the present government and returned to the people.

This new revolutionary philosophy bears not only on the internal situation in China but on the international scene as well. Here the fight is against capitalism, and its daughter, imperialism. With the help of Marx and Engels and their great exponent, Lenin, the people of China are learning just what capitalism is. They see that it is falling apart at the seams, an ancient outmoded form of production as full of knocks as a Model T Ford with burnt-out bearings. The conflict between the small selfishly motivated capitalist-owner class and the great socially organized laboring group, the planless overproduction that results in periodic economic depressions, the clash between capitalist states that are competing for the markets and raw resources of the world, the war between the imperialistic powers and the awakening colonial peoples who are trying to resist economic and cultural aggression—all these spell the "twilight of capitalism."

Imperialism is the futile attempt of capitalism to postpone its own death struggle. But the end is sure and near. The first and second world wars so weakened other powers that they no longer are a serious barrier to world revolution and justice. Only America, the nation that has taken over the "white man's burden" laid down by others, stands as a threat to world peace and security. America, using the United Nations as her tool, has moved into Korea and is attempting to dominate and enslave China in the same way that Japan tried to do, all in her senseless attempt to defeat Russia, the strong bulwark of a people's democracy. Against America stand the peace-loving nations of the world—China, Russia and eastern Europe. Until the American imperialists, who are but a small group in America, discover that they cannot continue to control the world and are defeated both by the gallant stand of the "peace-loving bloc" in the Far East and by the "awakened people" in America and other capitalist countries, there is no hope of world peace. Yet whatever the difficulties of the present, the end is clear. Present conflicts can delay but cannot prevent the eventual triumph of communism the world around. To see this is to see the "truth." To struggle for this is to live for the only "truth" that has value.

This is the Communist faith that is preached in China —essentially the same faith as that of Russia and eastern Europe. It is a faith that galvanizes people awake. And to accept it is the first step, and the most necessary step, in the whole process of "brain-washing." It was preached to me day after day. I read it in a dozen books and a score of magazines, a fair share of which were direct translations from Russian works, some of them even printed in Russia and sold in China at a sharply reduced price. I never developed the fanatical gleam in the eye that is the hallmark of any convinced Communist disciple. But I confessed my "crimes," confessed that all my missionary work in China, when looked at through the lenses of this faith, had been antirevolutionary and against the interest of "the people." Until I had learned to talk in these terms, there was no hope of release.

In this, I was no different from the Chinese prisoners. Neither were we different from the great mass of educated Chinese today, for all of them must learn to think in these terms if they are to be accounted loyal to the government and maintain their place in Chinese society. It hardly needs to be pointed out that in all this religion is largely ignored, for to the Communist religion is no more than an ancient superstition, a vestigial remnant of a past social order which will be sloughed off as society moves forward toward its ultimate goal in a Communist state.

In the second part of his article, Mr. Stockwell will tell how this "brain-washing" process was applied to him and to other prisoners who were with him in the Chungking, China, prison for counterrevolutionaries.

Re-examine the Social Ideals

By Charles Clayton Morrison

MORE THAN a half-century ago the churches of American Protestantism began to be aware that there was a missing note in their prevailing presentation of the Christian gospel. It was the note of Christianity's responsibility for the character of the social order. Prophetic spirits like Josiah Strong, George D. Herron, Washington Gladden and Walter Rauschenbusch had begun to read the Sermon on the Mount and the whole body of Jesus' ethical teaching with eyes that discerned the incompleteness of a purely individualistic application of these teachings.

They saw that the ethics of Jesus took in a larger territory than the immediate relationship of man to man, of neighbor to neighbor, and that the gospel applied to what the New Testament called "the kingdoms of this world" —the political, economic, family, educational and international "kingdoms," that is, the whole life of society— that they might become the Kingdom of Christ.

A New Orientation

This was a brave new orientation of the Christian faith. It came to be called the "social gospel." It laid stress upon the need of "social regeneration," and spoke of "social sin" as no less real than personal sin, though it included personal sin. The conscience of the churches was aroused. The social gospel swept through all but a few of the churches of Protestantism with the fervor of a religious revival. The various denominations made formal declarations of their social objectives or ideals, and created special "social action commissions" to give leadership in achieving them. The Federal Council of Churches did the same. Chairs of "applied Christianity" were established in many theological seminaries. This conception of Christianity's responsibility to bear its witness in the social order is now firmly established in the consciousness of American Protestantism.

I have been and still am an advocate and participant in this social idealism of the Christian churches. However, I find it necessary to raise some serious questions concerning the way in which some of the social objectives are formulated by the social action leaders of the churches, and which the churches tend, as I think too uncritically, to accept as having divine sanction. In raising these questions, I must leave no opening for any reader to infer that my commitment to the fundamental conception of the social gospel has been in any degree weakened or modified.

In general, I wish to raise the following question: Has not the idealism of this movement been appreciably arrested at the stage in which its specific ideals were first formulated? In my judgment this question requires an affirmative answer. By this I mean that the present social action leadership of the churches fails to take adequate account of the social experience of the past half-century and of the social changes that have occurred during the period since the social gospel emerged in American Protestantism.

I shall direct attention only to the economic order and the changes that have taken place during the past half-century which call for a reorientation of the church's economic ideals. It was in this field that the pioneers of the social gospel made the first application of their Christian social principles. At that time the capitalistic system with its laissez faire philosophy was in full swing. American society had become highly industrialized. The astounding achievements in the construction of railroads, the development of machinery and the operation of huge mills and factories with their division of labor for mass production—these and much else were regarded with just pride as an unprecedented triumph of human energy, foresight and skill.

The Human Side of the Picture

The churches, however, saw the other side, the human side, of this picture—the long work day (sometimes twelve hours), the long week (sometimes seven days) at monotonous work for low wages. They saw the effects of this system upon family life and its narrowing of life's opportunity for the natural development and education of children and youth. They saw women and children working long hours in sweatshops. All this the churches saw, and every ethical principle of their Christian faith impelled them to cry out against these things and to demand a correction of the injustices in this system.

They adopted as one of their major ideals the right and duty of the workers to organize themselves into unions so that they might negotiate on a parity with their employers to secure a living wage, a humane schedule of hours and some share in the operation of the plant. The rights of the workers were formulated in so-called "social creeds" of the churches and other formal declarations, and in pulpit utterances and religious publications.

Today's Labor Power Bloc

Many, if not most, of these injustices have been corrected or are on the way to correction. The minimum rights of labor have now been secured in a system which provides by law or contractual agreement for their orderly expansion. Virtually the whole labor community has been organized until it now represents the most powerful bloc in our democracy. Every high official in the government and every candidate for political office must now reckon with the demands of organized labor. The union is able and, under its autocratic leadership, appears to be willing even to disrupt the national economy in order to gain ends which, many believe, are not good for the country as a whole and thus, in the long run, not good for labor itself.

This raises the question whether the long and consistent *partisan* support which the churches have given to the union ought not now to be re-examined. Re-examined, I say, and reoriented, not withdrawn. The social leadership which the churches follow has shown no critical aware-

ness of the changes that have come about with respect to the status of labor in our economy, or the social and political significance of so powerful a bloc in our democracy. It continues to assume that the earlier commitment to the union cause must still be maintained, on the assumption that whatever the unions demand is good. This is a dubious assumption in an economy that cannot longer be described as laissez faire capitalism but may be drifting into a laissez faire unionism.

The leaders of the labor unions profess their allegiance to the system of free enterprise and their abhorrence of socialism and communism. Abandoning their earlier principle of standing aloof from party politics, the unions have now entered politics without inhibitions. They control a place in the President's cabinet and their voting strength makes it politically expedient for the President himself and the members of Congress to court their favor by yielding uncritically to their demands. The policies of the unions tend to be opportunistic and short-range. Any proposed law designed to limit the autocratic power of their leaders in the interest of the nation as a whole, is fought relentlessly and, if enacted, the subservient executive dare not enforce it. The cumulative actions and policies of the union indicate that its leaders are not content to achieve mere parity with management—which it has already attained—but are determined to gain the whip hand in industry. This would spell the end of the free economy to which labor professes allegiance and strongly suggests a dictatorship of the proletariat which is the basis of a communist regime.

Churches Must Take a Larger View

The churches should not ride along uncritically on their *carte blanche* commitment to the organization of labor given more than a generation ago when the union was struggling to be born. That commitment was based on sound Christian feeling. But the union has today become a prodigious concentration of power wielded by a few leaders. Like all oligarchical power, the union is subject to the temptation to use its power irresponsibly. Thinking in terms of immediate self-interest and thereby adopting shortsighted opportunistic policies which threaten the economy of the nation as a whole, the union may become an enemy of labor itself as well as of the nation. This possibility the churches should now be able to see as the reason for the reorientation of their social gospel in terms applicable to the actualities of the present situation.

One reason why it is difficult for the churches to change their orientation is that their social action leadership continues to assume that organized labor is still fighting against a laissez faire capitalism. I hold no brief for the capitalist side of our economy. But it certainly is not now a laissez faire economy. The story of the past fifty years is a running account of the progressive elimination of the doctrine and practice of laissez faire from our economic system. The doctrine that business, trade, industry, if "let alone," will automatically provide a harmonization of economic forces and issue in the greatest possible good for the greatest number is now dead. But its ghost still haunts the thinking of the social leadership of the churches. Let us see what has happened to cause its demise.

Laissez faire capitalism rested upon three major supports: (1) the absolute sanctity of private property, (2) untrammeled competition in business enterprise and (3) the commodity status of labor. The integration of these three factors constituted the capitalistic system, so called because capital, motivated by unregulated profit, held the final and autonomous control. What has happened to the three legs of this economic tripod upon which the laissez faire system rested? Legs number (1) and (2) have been considerably shortened, not to say crippled, by surgical legislation during the first half of this century, and leg number (3) has been completely amputated. As the result of this surgery, the capitalistic system (old style) has given way to another and radically different kind of economy.

Capitalism Has Been Curbed

It is not relevant in the present context to review in any detail the surgical operations to which the absolute sanctity of private property has been subjected. I need only cite the radical change in the theory of taxation. Formerly, taxes were levied to support the government. Now they are levied to "spread the wealth." Nor is it necessary to recite the multifarious ways in which government has limited the range of competition. These regulatory measures are well known.

These wounds in laissez faire capitalism have not, in themselves, been fatal to capitalism, but they have been fatal to the doctrine and practice of laissez faire. The right of private property still remains, though it is no longer absolute. And the field of competitive enterprise is still open, though the state now subjects it to ethical discipline under law. These two economic principles which have long supported capitalism still stand as a bulwark against socialism or communism.

Yet it must now be said, not only that capitalism has been shorn of laissez faire, but that it has itself passed into a new form of economy which can no longer be called merely capitalist. It has been curbed by a new power which stands over against it and effectively asserts its right to one-half of the power formerly monopolized by an autonomous capitalism. This new power is organized labor.

The outstanding phenomenon of our half-century's economic history is the passing of the commodity status of labor and the emergence of labor as a full partner with capital. It was stated above that leg number (3) had been completely amputated. This had been the chief support of capitalism. Its amputation has had a far more radical effect upon our economy than the surgical pruning undergone by the right of private property and untrammeled competition.

The "labor market" has completely disappeared. The economic philosophy which accepted it is thoroughly discredited. The individual worker no longer goes hat in hand to an employer asking for a job at a wage fixed onesidedly by the employer. He is no longer a mere individual, but a member of a union which stands behind him, and his wage is determined by agreement between the union and the employer, under pressure of the union that it will stop operation of the plant—unless! This certainly is not laissez faire capitalism. It is not capitalism at all. It is a new kind of economy—*a capitalist-labor economy.*

The monopoly of economic power which capital had

held virtually unchallenged up to the turn of the 20th century has now been broken. An economy has now emerged in which capital holds only one-half the power, with labor holding the other half. Capital cannot make a move without taking its labor partner into account. But neither can labor move without taking capital into account.

Labor and the Profit System

It must be emphasized that this new order is not a labor economy—not yet. The tools and machinery of our huge mills and factories are still owned by private capital operating in free but not laissez faire competition. This invested capital is compelled to make a profit or go into insolvency, with the result that labor is thrown out of employment. Labor thus has a stake in the much abused profit system. Unless it is ready to take over the ownership of industry, or have the government take it over (which would be the same thing, that is, a labor government), labor must in its own interest hold its demands within the bounds of a reasonable profit for capital. Profit is not an evil, nor is the profit motive a sin, as our social action leadership has tended to regard it. Profit is simply the measure, the yardstick, by which the solvency or insolvency of a business or industry is determined. And its solvency is no less vital to labor than to capital. To attack the "profit system" is to do a disservice to labor itself which is now involved as an equal partner in the economic system.

I am well aware of the complexities involved in defining a "reasonable profit" for capital in connection with a just wage and security benefits for labor. But it cannot be defined one-sidedly by either capital or labor. Every aspect of the national economy as a whole must be taken into account. I am not writing as an economist, but am addressing myself to the churches, which share in labor's resistance to socialism and communism. The emergence of the worker from the status of a helpless commodity in a "labor market" to a status and power where he now holds an even share with capital in determining the character and destiny of our economy, confronts the churches with a wholly new problem. But their social leadership still attacks the "capitalist system" which no longer exists, and the "profit motive" on the assumption that it is incompatible with the ethics of Christianity.

Our Economy Just and Humane

Among those who cherish freedom and justice and recoil from socialism and communism, as both labor and the churches do, no one has been able to suggest a more just and humane economy than that which, *speaking only of its form,* we now have. Capital has accepted it. It is time for the churches to accept it and to reorient their social idealism toward its stabilization by giving leadership and cooperation to the correction of the grave faults that attend its operation, hide its virtue and threaten its permanence. Our new capitalist-labor economy operates in a state of precarious tension between its two halves. It has not yet found the basic principle or principles of justice upon which its tensions can be brought into civilized control. It will continue to operate precariously, and it may destroy itself, opening the way for socialism or communism, unless such a just basis is found.

The faults and evils in the operation of this system are flagrant and intolerable. Unless they are corrected, society will surely turn upon it with "a plague on both your houses" and fall into the pit of dictatorship. The Christian responsibility of the churches in the present situation cannot now be defined in partisan terms for either labor or capital, but in terms of stabilizing this new capitalist-labor economy. It now operates on the basis of sheer brute force and irresponsible power. This, I say, is intolerable. I can mention only two evils upon which the churches should now focus their critical concern.

The Strike Is Not a Right

1. The churches must condemn as morally and socially vicious the alleged "right" to strike. The strike has been christened as a right, not by the application of any ethical principle but by the catering of political parties and legislators to the power of the labor union. The churches should now help government, labor and capital to discover ways and means, and fundamental principles of justice, for resolving the conflicts of interest which make the present economic scene nothing less than a battlefield. In the earlier days and in the long ascent of labor to its present status, no other weapon was available by which labor could emerge from its intolerable status as a mere commodity. The strike could be condoned on grounds of necessity, but could not be justified on civilized grounds. Its use was an index of the barbarian level of the economic segment of American civilization.

But today a strike involves or threatens to involve the disruption and paralysis of the nation's total economy. Its inherent immorality is now laid bare. It cannot be justified by society or by the long-range interests of labor and capital. Certainly the Christian church cannot longer condone it. The persistence of this brutal and uncivilized struggle will inevitably lead to a government-planned and -controlled economy which neither labor nor capital, but only socialists and communists, want.

Democratize the Unions

2. The churches must focus their critical concern upon the irresponsible power now wielded by the official leadership of the labor unions. The unions claim to be organized on a democratic basis. But in practice their "democracy" is more akin to the "democracy" of fascism or sovietism. The power of decision is held strictly in the hands of a small oligarchy. This power is too great to be allowed to exist within a democratic society where it is able to measure its strength against the power of the state itself. The churches must be made aware of the danger that inheres in such an extra-legal, oligarchical control of great masses of men. The labor union has virtually become an *imperium in imperio.* This is brought out in the hectic opposition of labor leaders to a law which provides that a labor dispute, stalemated after prolonged negotiation, shall be taken out of the hands of the union officials and submitted to a democratic referendum of the workers themselves. This law the union officials have incontinently refused to accept, and a subservient President, cowed by the oligarchy's power, refused to invoke it in the settlement of the most devastating strike in our national history.

Other faults and evils in the operation of our new

capitalist-labor economy could be added. But these two are sufficient to show the need of a reorientation of the idealism of the churches in a more realistic direction. Our new economy presents an appropriate and congenial problem for the Christian conscience to deal with in a broad nonpartisan and constructive spirit. The whole of our society, including labor and capital, cries out for disinterested moral leadership in the discovery of those principles of justice which will stabilize our economy and free it from the unhappy results of sheer coercion and opportunism. The churches can and should contribute to this leadership. But their economic idealism must be re-examined and their social action leadership must, if necessary, give way to a new leadership which is able to think in other terms than those which applied to a situation that no longer exists.

Asian Christians Speak Up

By Harold Ehrensperger and Victor Koilpillai

Nagpur, India, January 1.

THE ASIAN study conference of the World Council of Churches, made up of about sixty representatives from Japan, the Philippines, Malaya, Burma, Indonesia, Pakistan and India, concluded its sessions at Lucknow day before yesterday. The conference was part of a process inaugurated by the World Council to bring wider participation into the preparations for its next world assembly at Evanston, Illinois, in 1954. Three statements put forth by discussion groups which were predominantly Asian in membership are significant in that they represent the views held widely by Christians throughout Asia.

The report of the first group, on the "Christian call to mission and unity," contains suggestions that are highly relevant to the non-Christian environment in which the churches in Asia are placed. Some of the important recommendations relate to evangelism: that laymen should be trained so that they can be effective evangelists in their normal life; that ordained ministers should earn their living in some lay vocation, thereby being more easily members of the community they serve; and that Christian men, even though without theological training, should be ordained as ministers of the groups to which they naturally belong.

Evangelism Not for Professionals

"Evangelism is now seen as part of the church's mission," says the statement, "and its method has become one of confident declaration of the gospel. This has tended to make people feel that all that is necessary is to have a general idea about other religions. This tendency must be corrected, for there is great need for increasing the knowledge of all Christian people about the nature of the religions by which they are surrounded, and for specialized study of these religions." To this end, the statement points out, two institutions are urgently necessary: a school for the study of Hinduism and a school for the study of Buddhism; and it asked the World Council of Churches and the International Missionary Council to take note of this need in their planning.

Another concern that found expression in this group and is brought to the notice of the W.C.C. and the I.M.C. is the desire for integration of those two world bodies. This may become possible if the national councils which compose the I.M.C. could find some form of representation within the W.C.C. and if these councils could become exclusively councils of churches and missions.

Why Asians Are Neutral

The statement of the second group, on "responsible society in east Asia in the light of the world situation," emphasized that it is not primarily the fear of communism but concern for the neighbor for whom Christ died—a positive concern for social justice—that should impel Christians to fulfill social obligations. Enumerating the effects of the world situation on social and economic reconstruction in east Asia, the statement explains the considerations which necessarily condition the attitude of Asians to big-power politics. The absolute social necessity to reduce world tension to the minimum and to maintain even an unstable peace, it says, has led the Asian nations to adopt a more or less neutral or independent position regarding big-power politics. Moreover, it points out, Christians have in the church a basis for making decisions on any issue in terms of principle without *a priori* commitment to either party in the conflict.

Regarding the conflicts in Malaya and Indo-China, the statement says that the Asian Christian is bound to support the genuine movement for national freedom and social justice, and that there is an obligation for the colonial powers to see that national liberation is achieved in a democratic framework without the movement falling into the hands of Communists.

Racism Not Christian

The statement of the third group, on "the church amid caste, class and racial tensions," affirms that the church cannot associate itself with any theory of the superiority of one race over another. While recognizing the existence of racial and class tensions in many parts of the world, the statement singles out the racial policy followed by the government of South Africa as deserving of condemnation by the World Council of Churches.

These statements provoked vigorous discussion in the plenary sessions. They were accepted, however, as reflecting opinions widely held by Asian Christians. Thus the conference marks a definite stage in the preparations here for the Evanston Assembly. Many reports from study groups in different countries of this continent provided

the background for the discussions at Lucknow. These reveal the great interest of Asian Christians in the subjects for Evanston. The efforts of the W.C.C. study department and of Rajah Manikam, East Asia secretary for the W.C.C. and the I.M.C., in cooperation with the national councils and member churches, may be said to have borne good fruit at Lucknow. The conference there represented the first opportunity Asian Christians have had to pool the findings of national study groups and to formulate what may be described as Asian Christian opinion.

For What Should Christians Hope?

The conference realized that its pronouncements are not in any sense final and that there is scope and need for further study by more groups. It adopted suggestions that more conferences be held in Asia before the Evanston Assembly meets. The idea of producing a volume dealing with "Christianity and the Asian Revolution" or a similar theme and compiled by the study commission in India in cooperation with other groups on this continent, was put forward. Such a volume, it was felt, might make for fuller presentation of Asian opinion at Evanston.

No statement provoked so much discussion as the Second Report of the advisory commission on the main theme for the Evanston Assembly, "The Christian Hope." This was taken up at three plenary sessions. The discussion revealed a great diversity of views. It centered around two suggestions that came up: that in the advisory commission's final report the Christian hope should be defined as contrasted with the "hopes" held out by the major non-Christian religions, and that the relation between futuristic and realized "eschatology"—a word the conference fought shy of but could not entirely avoid—should be more clearly explained. Some were for closer integration of the two aspects. Most members pointed out the importance of presenting the Christian hope in terms pertinent to the problems that the Asian Christian faces and on which he has to make decisions daily.

The chairman of the conference, Henry P. Van Dusen, refrained from summarizing the wide variety of views expressed, but emphasized the need for continued thought and study so that the churches may arrive at a fair measure of unanimity and speak at Evanston with a clear voice. The Lucknow conference provides assurance that the views of Asian Christians will have a place in the message to go forth to the world from Evanston.

Notably absent from the Lucknow meeting were churchmen from China, Korea and Formosa. The Korean delegates were refused permission by their government to come to India.

A Squeeze of the Lemon

EDITOR THE CHRISTIAN CENTURY:

SIR: As I have boasted to you before, every other year I read a book. Last year it was a novel. I can't remember the name, but there was one bit in it which spoke to my condition and was worth the price of admission. A woman in London, after the close of the war, remarked to her husband, "Won't it be wonderful now that we can give up quietly radiating confidence and good cheer, and can settle back into being our grumbling, acid selves."

Perhaps that was greeted by me as a needed justification for making sour remarks. But I am sure that most of us welcome the passing of the necessity of radiating good cheer or anything noble. It is like taking off tight shoes and putting on your old slippers; like the command "At ease" to a buck private after a five-mile fatigue march.

There are many more endearing characters than the professional "radiator" of goodness. Too much sugar is not good for the body—or for conversation. Continuous good cheer and uplift can be hard to take. Maybe that is the reason one man said he never liked the clergy "in bulk." Tea is improved by a little lemon; and a squeeze of the lemon, a bit of sharp, astringent tartness, adds much to the interest of life and conversation. Some good people always seem to have a faint odor of tuberoses in their conversation, calling for the restrained decorum of a funeral. Perhaps Wordsworth liked a flavor of lemon; hence his description of the ideal woman:

> A creature not too bright or good
> For human nature's daily food.

An irritated squeeze of the lemon makes even the saints human. What did St. Theresa ever say that draws us more to her than her exclamation when caught in a thunderstorm, "O Lord, it is no wonder that you have so few friends if this is the way you treat them!" You wouldn't mind having a saint like that living next door, or even dropping in to dinner.

A bit of lemon flavor now and then keeps life from being a pose. It was an authentic saint of the 19th century. Alexander Whyte of Edinburgh, who wrote: "We are too formal. We have too much starch in our souls. Starch is more deadly than sin. Your soul may be saved from sin, but scarcely from starch." There is sure scientific basis for that in physiological chemistry, in that sugar easily turns into starch. Saved from starch—that is a miracle and a blessed one.

And how the lemon keeps life interesting! How the mind rejoices in the two lovely squeezes of the lemon administered by Bernard Shaw and Winston Churchill. Shaw sent Churchill two tickets for the opening night of one of his plays, along with a note: "Come and bring a friend, if you have one." Mr. Churchill wrote back that he could not come on the opening night, but would come on the second night, "if there is a second night." Tie score!

The chief objection to continuous sugar is that it never lets us get detached enough to criticize our world, because it never lets us get detached enough to see it. We should go Matthew Arnold one better: Sweetness and light—and a squeeze of the lemon!

Yours,

SIMEON STYLITES.

BOOKS

Not Without God

GREAT HUMANISTS. *By Lynn Harold Hough. Abingdon-Cokesbury, $3.50.*

HUMANISM is a word so valuable and yet with such protean variety of meanings that no good opportunity to salvage and clarify it should be neglected. Often it is defined negatively by saying what its partisans are supposed to reject rather than what they find most significant. The announced topic for a recent radio program was, "Humanism, or Can there be a religion without God?" But humanism is not necessarily godless. Humanism is sometimes believed to flout the methods and findings of science as unworthy rivals of classic lore and *belles lettres.* But modern humanists pride themselves on being scientific. It is true that the earliest use of the word "humanist" in English (late in the 16th century) was to designate a man who, as a devotee of Renaissance scholarship, knew his Greek and Latin classics; and there is a modern school of humanists who are so confident of man's self-sufficiency that there is no place for God in their working scheme of things.

It is more helpful to consider the values to which humanists in all times give positive emphasis. This is essentially what Dr. Hough does, with appropriate recognition of the inadequacy of some of their views but with appreciative stress upon their contribution to the understanding of man and to an intelligent recognition of his dignity and worth.

The generous inclusiveness of the author's view of humanism, as exhibited in these chapters which were the Tipple lectures at Drew University in 1952, is indicated by his choice of representative humanists. His five subjects are Aristotle, Cicero, Erasmus, Irving Babbitt and Paul Elmer More. The first three of these have evidently received careful study covering their own writings and much of the copious literature about them. The last two have not only been even more intensively studied but, to my certain knowledge, have been the objects of Dr. Hough's enthusiastic admiration for many years.

It would not be easy to dispute Aristotle's title to a place in the list if it were based only on the author's valid assertion that "we must always recover the faith in the mind which characterized the great days of Athens if we are to become capable of really creative intellectual activity." We may not get it from Athens—or may not realize that we do—but Aristotle had that faith and was a powerful influence in instilling it into the generations after him. It may have been on Babbitt's nomination (p. 160) that Cicero is introduced into Hough's inner circle of humanists; in any case, he properly belongs, though the Roman and the Athenian as leading characters in a course of lectures on "Christian biography" might elicit the comment that they are Sauls among the prophets. For that matter, Babbitt would perhaps be mildly amused to find himself even in this guarded way classed among the Christians. Erasmus combined the qualities of Christian and humanist, though not without difficulties which were implicit in his period.

Paul Elmer More, after passing through stages of strict Calvinism, skepticism and Romanticism, arrived at the status of Christian humanism. The many-volumed *Shelbourne Essays* reveal various strata in his developing thought. In *The Greek Tradition* he came of age as a Christian humanist, with the emphasis even more on the adjective than on the noun in the defense of revelation and Nicene orthodoxy in the later volumes of that important work. I have always had a feeling of neighborliness with Paul Elmer More. My boyhood home in St. Louis was only a block from his home as a young man, and I well remember the murmurs of admiration that ran down the street with the news that "Paul has an article in this month's *Atlantic.*" It was probably his first appearance in print.

A comment on Babbitt's first book concisely states one characteristic of the humanist attitude. In this book, says Hough, he was concerned with "the difference between the law for man and the law for thing" (p. 140). To recognize that man is a part of nature but is not to be valued or treated as a natural *thing*—that's humanism.

W. E. GARRISON.

Books in Brief

GIANT. *By Edna Ferber. Doubleday, $3.95.* The title of Miss Ferber's novel about Texas conveys a rather pointed hint that Texas is large. It is. Texans have been known to admit it. It conveys the further suggestion that she thinks Texas and its principal industries (cattle and oil) and the fortunes derived from them are grotesque in their excessive largeness. Be that as it may, it is quite evident that the whole outfit is much too large for Miss Ferber to handle. She rattles around in her too ample theme. To give her credit for one main point of her story, she has a righteous wrath against racial intolerance directed toward that part of the population which is of Mexican extraction. If you pick the right part of Texas you can doubtless find illustrations of such intolerance even yet, but it takes some selectivity for, as aforesaid, the terrain is extensive and its culture and mores are extremely varied. Probably 90 per cent of the inhabitants of Texas live in areas to which the phenomena of racial bigotry which the author pictures as typically Texan are, in fact, as alien as they would be to her native city, which is Kalamazoo, Mich. The fundamental weakness of her tale is that she creates a cast of characters consisting of caricatures and stereotypes with as much (and as little) resemblance to reality as is exhibited by the stock Irishmen and Jews of the vaudeville stage. The conventional or stylized "Izzy" and "Ikey," or "Pat" and "Mike," are as true to life as her "Bick" and "Jet" and the rest of the personnel. With these dummies of course she does a masterly job of telling a roaring tale of life among the fantastically rich and culturally indigent cattle and oil barons, for she can invent incidents and write dialogue with the best. It is wonderful, but it isn't Texas. Her leading character goes almost loco with rage and shame because his son becomes a doctor and his daughter wants to marry an agricultural chemist. Speaking of the bizarre manners of Texas millionaires, it is mere coincidence that the morning papers on the day of this writing publish the terms of the will of a quiet and almost unknown citizen of Houston who died recently leaving $42 million for a scientific and educational foundation.

THE OLD MAN AND THE SEA. *By Ernest Hemingway. Scribners, $3.00.* Hemingway is probably right in thinking that this is the best thing he has ever done. The story is a mere episode. An old man who fishes out of Havana goes alone in his little boat, after a long run of bad luck, catches the biggest fish anybody ever heard of in those waters, fights it for two nights and a day before he kills it, lashes it to the side of his skiff, and rows back to Havana. Sharks follow, attack, and reduce the great fish to a skeleton before he reaches land. The characters in the story are only three: the old man, the boy who does not go with him this time, and the fish—with the sharks as a silent chorus of the Furies. This picture of the struggle of man with the sea and with one of its mighty monsters is painted with characteristic Hemingway objectivity and detail. The temptation is to call this a little *Moby Dick,* with a great fish taking the place of the white whale; but the similarity fails at so many points that the comparison is not very apt, except that both are authentic masterpieces in the literature of salt water. Within the narrow limits and upon the small scale which the author chose for this work, *The Old Man and the Sea* is not good; it is perfect.

1000 YEARS OF IRISH PROSE. PART I, THE LITERARY REVIVAL. *Edited by Vivian Mercier and David H. Greene. Devin-Adair, $6.00.* It might be expected that the editors of an anthology of national literature covering 1,000 years would begin at the beginning if they paid any attention at all to chronology. Being Irish, the editors of this collection chose to begin with the latest period. But this arrangement surprisingly makes sense, besides doubtless gratifying a whimsical impulse to reverse the expected order. It presents, in this first volume, representative pieces of Irish fiction, drama and essay of the last 60 years, all of which are a part of that literary and nationalistic revival which within that time has transformed Ireland from a merely geographical to a

cultural and political entity. Among the writers who figure prominently in this volume are Yeats, Joyce, Padraic Colum, J. M. Synge, James Stephens, Oliver Gogarty and Sean O'Casey. A second volume, now in preparation, will doubtless go back to the beginning and display the evidence as to what there had been for the literary revival to revive. W.E.G.

CORRESPONDENCE

N.C.C. and Local Church

SIR: I don't *have* time but I'm going to *take* time this afternoon to write you a word of thanks for the splendid and utterly realistic article "The National Council and the Local Church" by Dr. Morrison (Jan. 7). My appreciation stems from the experience of a local pastor (Presbyterian) who has also worked very extensively in the council field. Dr. Morrison's observations are not "armchair"; they are "grass roots." (Pardon, Simeon Stylites!)

What is happening is that from the council side we are trying to project a community church program in each area upon what is not yet a community. From the local church's angle we are asked to support what amounts to *two* programs—denomination and (council) community. I.e., in leadership training there is the excellent council school, but also our denomination asks our support for the Presbyterian training program. Those of us who try to be loyal to both are consequently running two programs, each of them top-notch. And you are right. This comes from denominational promotion on "down" to us. The dual channel is vertical, when it ought to be singular and horizontal if we mean business about a united Protestantism. For the present what it means is that councils of churches ought to study their programs more at the point of "function," for there are uncovered areas that even the promotional pressures of our denominations have not yet discovered. (How or why I can't understand.) This is why our local council is in process of a study of our "function." FRANK C. MARTICK.

Vice-President.

St. Joseph County Council of Churches, South Bend, Ind.

One-Party Council?

SIR: Are only Republicans permitted to be active in the affairs of the National Council of Churches? This would seem to be a fair inquiry likely to occur to any thoughtful person who attended the recent General Assembly of that body in Denver or followed those proceedings in the press.

Of those active in the program or as personalities identified prominently with some phase of the council program, the following come quickly to mind: John Foster Dulles, Walter Judd, Arthur Flemming, Harold Stassen, Charles Taft. All are prominently identified with one political party, which 9 out of 20 voters did not support in the Nov. 4 election.

If the leadership of the National Council is so blind to the disastrous consequences of becoming oriented to one economic viewpoint, then that leadership needs to be changed or there is no chance that the National Council will ever become national in fact.

Even the humor heard from the Denver platform (e.g., "If Harry had made a couple of more speeches, Ike would have carried Canada") during plenary sessions was strongly suggestive of the postelection jubilance of country-club locker rooms, and not of a body of serious Christian leaders broad-minded enough to encompass many points of view, all of them quite respectable, Rep. Judd to the contrary notwithstanding. The persistent criticism that Protestantism is another face of well fed, unthinking American suburbia gets new fuel from such a spectacle as that presented—I think all unwittingly—at Denver.

I looked in vain for even one of the numerous distinguished Christian laymen who sit on the Democratic side of the aisle in Congress and for whose candidate 27 million Americans voted in November—Brooks Hays, Sen. Hoey, Sen. Sparkman, and dozens of others whose presence would have balanced the unbalanced Denver picture. PRESS CARTER DYKES.

Barrington, Ill.

A Matter of Fact

SIR: Perhaps it won't do any good, as I have written The Christian Century before, but this is a matter of fact. You state in reporting the address which I made in Denver, "The main point of his criticism was that the Revised Standard Version is communistic, being subversive of property and patriotism." I have a recording of every word that was said at that meeting and you will not find that there. You surely had every opportunity to avail yourself of the facts and of our releases. The main point of my criticism dealt with the toning down and the eliminating of passages dealing with the deity of Christ, particularly Isaiah 7:14, Micah 5:2, and others.

CARL MCINTIRE.

Collingswood, N. J.

[The *Denver Post* for Dec. 10 reported Mr. McIntire as follows: "Assailing the National Council of Churches of Christ in the U.S.A., which sponsored the revision, Dr. McIntire said the 'radical, procommunist ideas in these very churches were at the bottom' of the Bible project." On the same date the *Rocky Mountain News* said, reporting Mr. McIntire's words: "'Communism in church circles is at the bottom of this,' the pastor declared. 'The new Bible cuts at property rights and makes quite a thing of human rights. The Bible always has been attacked by Satan and his agents, but this last attack is the most vicious of all.'"—THE EDITORS.]

Concerning Cardinal Stepinac

SIR: Your editorial remarks (Dec. 31, 1952) regarding Cardinal-designate Stepinac are shocking. You say "it must be remembered that Stepinac was found guilty of having worked hand-in-glove during the war with Pavelic's Ustashi." "Found guilty," you say. By whom? Is Tito's court your source for determining guilt?

Your statement that Stepinac, when put on trial, "submitted no evidence to disprove his support for the Ustashi" does not square with the facts. Ample documentation was presented by Stepinac testifying to his protests against the actions of the Croatian wartime regime, but this documentation was not allowed to be presented by the government of Tito.

On July 16, 1941—at precisely the time the Tito government was later to maintain that Stepinac had uttered not a word to stop forcible conversions—it is a matter of official record that Stepinac sent his delegate Canon Loncar to the Croatian minister of justice protesting against any use of violence in bringing about conversions. The exact words of Stepinac, as quoted by Loncar, are as follows: "Only those can be received into the church who, without having been subjected to force of any kind, have been converted of their own free will, after having been convinced in their own mind that the Catholic church is the only true church."

It is also a matter of record that official instructions from Rome condemned forced conversions and cautioned against the use of Orthodox churches or furnishings by Roman Catholics where they had been illegally appropriated.

Three times the Holy See was petitioned by the nazi and the Ustashi regimes to remove Archbishop Stepinac from his see because he had incurred the wrath of Pavelic and Hitler.

Your editorial comments might take these facts into consideration and give your readers an opportunity to judge the "guilt" of a prelate who showed his courage in resisting not only nazi doctrines but Communist ones as well.

THOMAS J. MCCARTHY.

Director, Bureau of Information, National Catholic Welfare Conference, Washington, D. C.

NEWS of the CHRISTIAN WORLD

Sees Detroit Lag In Racial Field

Resigning, Mayor's Committee Director Scores Lack of Civic Interest—Urge Sane Holiday Season

DETROIT, Jan. 5.—Detroit will miss George Schermer, for six years director of the mayor's interracial committee, when he leaves March 1 to become director of Philadelphia's new commission on human relations. Although the move is a promotion, Mr. Schermer says he resigned his Detroit job mainly because he has "lost confidence" in the future of his work here. "Detroit officialdom wants to do as little as it can get away with in the field of race relations," he said. Immediately upon hearing of the resignation, Episcopal Bishop Richard S. Emrich, president of the local council of churches and chairman of the citizens' committee on group tensions, called on Mayor Albert E. Cobo to "eschew political patronage and find the best man in the country" to succeed Mr. Schermer. He declared that the new director should be chosen "in consultation with the groups most concerned with the question." "I am anxious to see a legislative base in the form of a city ordinance placed beneath the interracial committee," Bishop Emrich added.

Council Appeals for Sane New Year's, Christmas

A committee of the Detroit council of churches made public a resolution calling for "wholehearted endeavor to keep all New Year's Eve celebrations both temperate and controlled" and urging attendance at the social events and worship services planned by the churches for that evening. Widespread publicity through radio, television and the press was given this statement and a previous one the council issued appealing for a "Christian observance of Christmas." The Protestant council is considering making an immediate approach to all groups concerned with proper observance of the 1953 Christmas season, in the hope that better results will accrue from a long-term effort to devise an effective program.

Municipal University Has First Religion in Life Week

Wayne University, Detroit's large municipal institution, has successfully concluded its first Religion in Life Week under the theme, "Meaningful Living in an Atomic Age." The council of deans approved the week's purpose: "To present, in terms intelligible to university men and women, the relevance of religious faith both to personal life and to the many great social issues of our age." Acting Pres. Clarence B. Hillberry reports that the observance made a deep impact upon the life of the institution. Over 100 class sessions were turned over to the 25 guest leaders, and scores of personal interviews, seminars and "bull sessions" were conducted. Considerable guidance was given to the undertaking by James Stoner, director of university missions for the National Council of Churches. J. Russell Bright served as chairman of the trifaith general committee in charge.

Project Christian Marriage Clinic

Plans for a new Christian marriage clinic for the Detroit area were announced at the 20th annual meeting Dec. 5 of the local council of churches' social service department. A pastor, a physician and a specialist in marriage education will lead a three-hour group education session for engaged couples and newlyweds. Cooperating with the council in the project are the Merrill Palmer School, the Detroit league for planned parenthood, and the family service society of metropolitan Detroit. Granger E. Westberg, chaplain of the University of Chicago clinics, addressed the annual meeting, which was attended by 140 ministers, parents and social workers. Sheldon Rahn, the department's director, was praised for his leadership of the past five years, during which the work has had a healthy growth.

2,500 Attend Annual Carol Festival

The Detroit council of churches' annual Christmas carol festival, which has come to be accepted as the official ushering-in of the Christmas season in the city, drew 2,500 persons to Metropolitan Methodist Church Dec. 7. A special feature of the annual program is congregational singing of familiar carols, led by an 800-voice chorus. This year the Highland Park high school chorus was the special guest choir. Originator and moving spirit of the observance through the years has been Nellie Huger Ebersole, director of music, radio and television for the council.

Michigan Methodists Conclude Successful Evangelism Drive

Final statistics on the united evangelistic mission conducted by Michigan Methodists in November show that the churches gained 16,010 accessions, about a third of them "first decisions." Results are reported to exceed those of any other Methodist mission held to date, and the churches are now following up 20,000 prospects who could not be visited during the campaign. Many religious leaders hereabouts feel that such an effort would have had stronger and more widespread results if it had been shared by all communions simultaneously.

And So Forth

The Detroit round table of Catholics, Jews and Protestants celebrated the 24th anniversary of its parent organization, the National Conference of Christians and Jews, at a colorful civic banquet in the Masonic Temple Dec. 4. Principal speaker was Harold S. Vance, president and chairman of the board of the Studebaker Corp.

E. Stanley Jones explained his proposal for federal union of all denominations at a well attended mass meeting at Central Methodist Church Dec. 14. He declared that he had "tried to get away from this task of promoting the crusade for a United Church," but found that he "could not escape it." G. MERRILL LENOX.

Proposition No. 3 No Closed Issue

California Voters Get New Evidence on How Measure Favoring Parochial Schools Was Put Over

LODI, CALIF., Jan. 5.—Still far from a closed issue in California in the minds of those who worked for its defeat is Proposition No. 3, which was carried in the November election by a vote of 2,441,005 to 2,363,528. The proposal, which calls for extending tax exemption to parochial schools of less than college grade, drew the largest number of votes pro and con of any initiative measure in the state's history. It received its heaviest support in southern California, where Archbishop James F. A. McIntyre, recently elevated to cardinal, wielded much influence in its favor. Two previous efforts to get a measure of this nature adopted in California had been defeated by voters.

Opponents Encouraged to Continue Their Efforts

Four factors encourage opponents of the measure to continue efforts looking toward its eventual repeal. First, it won by only 77,477 votes—not a great margin when the total of 4,804,537 cast is considered. Second, it is believed that the final push which put the proposal across was the distribution of circulars picturing crippled and ill children who it was claimed would benefit by the measure. Later investigation has shown that the schools in which such children are enrolled are technically ineligible for aid or could receive it otherwise. In fact, it has been revealed since the campaign that an official of an institution for the care of crippled and ill children complained to a theater-chain owner that the trailer the theaters showed to promote Proposition No. 3 had jeopardized his institution's means of support—sale of seals, not state aid. Third, the measure provides for unlimited exemption for parochial schools of less than college grade, whereas in other states such exemption is limited. Fourth, it has been alleged that those favoring the measure used intimidation and threats of boycott in lining up support. At least one newspaper which insisted on presenting both sides of the issue as fairly as possible has felt the ire of the "pro" side—the kind of ire that affects circulation. In some northern California towns, stories of threatened boycott have been documented. Rumor has it that the lists of checks made out to support the campaigns for and against the measure are being scanned with the alleged intention of bringing pressure to bear on those who gave their financial support to the "anti" campaign. (These lists must be filed with the secretary of state.) There is talk of carrying the case of threatened boycott to the courts.

Unprecedented Campaign Promoted Measure

It is a matter of deep concern to those who realize that a precedent of state sup-

port for parochial schools has been established by adoption of Proposition No. 3 that 90 per cent of the children enrolled in schools which will benefit are Roman Catholic. Several non-Roman groups, however, participated in the effort which put the measure across. Leaders of the campaign against the measure point out that whereas expenditures in their effort totaled around $300,000, the estimated cost of the successful drive *for* the measure was upwards of $1 million. Certainly an unprecedented and concentrated endeavor was prosecuted to put the measure over. At the same time, it is obvious that with a bit more Protestant enthusiasm and effort, the proposal might well have been defeated.

Present Interfaith Art Exhibit

During the month of November Catholic, Jewish and Protestant artists united to present a unique exhibit of painting, architecture, sculpture, metal arts and ceramics at San Francisco's deYoung museum. There were a few hitches in preliminary arrangements, according to E. C. Farnham, executive of the Oakland-San Francisco council of churches, who represented the Protestants. For instance, certain objects offered for exhibition were rejected by the representative of the Roman Catholic archdiocese, who held that they were "new" and did not possess "the necessary quality of tradition or antiquity." He said the objects might be acceptable to him and the group he represents in a few years, but not at present.

Appoint Protestant Chaplain For Stockton Hospital

The Stockton state hospital has a new Protestant chaplain, Bertram E. Simmons, an Episcopal clergyman who has served four and a half years as chaplain of state road prison camps in Florida. His preparation for this work was done in the Graduate School of Applied Religion at Cincinnati. The appointment is in line with California's policy of having Protestant and Catholic chaplains in all its mental hospitals. They are carefully screened by a committee composed of state officials and clergymen. The Stockton institution is one of the last to have its chaplain appointed.

Law-Enforcement Officers Ask Churchmen's Help

In December, the commission on legislation and public morals of the Northern California-Western Nevada council sponsored a conference on gambling in Sacramento. Clergymen and public officials from widely separated communities in the area heard from an assistant state attorney general, a police chief, a district attorney, a University of California law professor and an assemblyman from the southern part of the state. All the speakers declared that church people who believe in law enforcement should be busy providing the proper backing for law-enforcement officers. They pointed out that criminal groups cluster around gambling operations and are constantly seeking new ways to infiltrate a community or state. For this reason, they recommended that churches be constantly aware of such operations and carry on a ceaseless program of education against their backers. They declared that such enterprises as church bingo and other games of chance "give comfort" to the criminal groups, pointing out that public officials are not generally disposed to prosecute churches. Ministers and law-enforcement officials went home from the conference proposing to organize supporting groups on local levels.

Urge Christian Attitudes in Industrial Relations

At the labor-management conference sponsored in November by the Northern California-Western Nevada council of churches in San Francisco's historic First Congregational Church, representatives of both labor and management called for "more Christian attitudes" in such relationships. A Tacoma, Wash., labor leader who is also a Methodist local preacher suggested that groups be formed in churches, schools and colleges to provide forums where labor and management could present their views and build better understanding on the part of those outside their own circles. An Oakland food processing company official told of a page-and-a-half contract which a sagacious company president drew up with the labor union in his plant. More was accomplished by the spirit of the document than by the document itself, he said. When the company ran into difficulties brought on by sudden cancellation of a government contract, the union even refused to accept a planned increase in wages. Representatives of both labor and management hailed the San Francisco conference as a great service in the improvement of understanding. ERNEST M. FOWLER.

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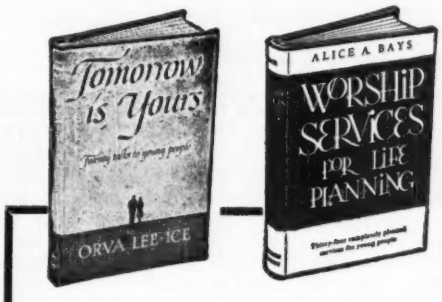

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Debate Change in 'English Sunday'

Parliament to Consider Bill Permitting Local Decision on Observance; Ancient Laws Involved

LONDON, Jan. 2.—The "English Sunday" is likely to be both attacked and defended when the bill authorizing greater powers for local authorities to permit Sunday games and theater performances comes before Parliament. Our various Sunday observance acts have never been repealed; each time such action has been suggested members of Parliament have been bombarded by protesting constituents. Two rival organizations are in the field: the Lord's Day Observance Society and the Sunday Freedom Association. The first describes the forthcoming bill as the "biggest menace of the century to the Christian Sunday"; the second claims that the ancient laws governing the Sabbath are out of date. The prospective battle should reveal a lot of the hidden strength of religious feeling in this country; it always becomes articulate on the Sunday question.

Says Church Fails Artisan Class

The gap between the churches and the great artisan population which makes up the bulk of our nation is discussed by Canon Roger Lloyd of Winchester in a new book, *The Church and the Artisan Today*. Canon Lloyd points out that the church is failing to convert our millions of workers, both those in the labor and trade union movements and those who have no connection with anything outside their daily work and homes. He feels that the churches are dealing successfully with intellectuals and students, but that the artisans "constitute by far the toughest identifiable core of resistance to the gospel." The artisan is not convinced that the Christian gospel has any link with himself, he says; special missions fail to reach him because he does not listen, while those who should give a lead to the church are themselves lost in the "impenetrable jungle of administration." We in Britain have to admit that all our talk and planning about evangelism has not yet broken through into effective action.

Books Differ on Nature Of the Church

Two books sharply opposed on an important issue are causing considerable discussion here—Canon Dillistone's *Structure of the Divine Society* and Emil Brunner's *Misunderstanding of the Church*. It is realized that taken together they illustrate the great divide within Reformed Christianity, one which cannot be reconciled by passing resolutions at conferences. Canon Dillistone, now of Liverpool Cathedral and formerly at the Episcopal Seminary in Cambridge, Mass., argues that the original fellowship of the church had an organic being, and that there is no true fellowship without it. Dr. Brunner emphasizes the "covenanted" or "congregational" aspect of the church; he is being hailed here as a convert to the "free" type of church. His book appears to be a useful challenge to the ecumenical movement at a time when it is shaping its future.

Takes 'Loyalty' Lessons from Kenya Disturbances

Commenting on the disturbances in Kenya, the Archbishop of Canterbury says that the clash of races and cultures which erupted in Mau Mau atrocities "revealed the slender crust of solid ground on which our civilization rests." "Where do all the causes of this interracial conflict and violence spring from?" he asks. "How much is of our own ill judgment and slow sympathy; how much of others' hardness of heart; how much of the nature of things and the devil's interference in them? Force must defend society and end such things, but that is only the first and feeblest step. Our loyalties make us what we are, and loyalty is the saving quality of all human relationships. . . . Any one of these, including loyalty to a religious denomination, may become a limiting loyalty which narrows our sympathies or encourages self-pride, or makes us regard our views as all true and as all truth, or turns our hearts against others in hostility or contempt."

Cardinal, Archbishop Unhappy Over Tito's Visit

Not everybody is happy over the coming visit to London by Marshal Tito of Yugoslavia, due in March. Both Roman Catholic Cardinal Griffin and the (Anglican) Archbishop of Canterbury have made it clear that they are not comfortable about the state of religious freedom in Tito's country. The cardinal is more forthright; he has read Mr. Eden a lecture on the affront Tito's visit will give to British Catholics. Dr. Fisher says he trusts Mr. Eden to tell Tito what British Christians think about his suppression of religious liberty and his attacks on the churches. He hopes Tito's visit will be a step in his education, one that will strengthen the bonds between the two countries. Britain is actively trying to woo Tito entirely away from Russia.

And So Forth

German Christians are to give a window for the Chapel of Unity in the new cathedral at Coventry. The idea grew out of a conversation between Pres. Theodor Heuss of the West German republic and Pastor Adolf Kurtz of Berlin, who is now stationed at Oxford. Pastor Kurtz regularly conducts Lutheran services in the Chapel of Unity for German workers in Coventry. The architect has agreed to the suggestion that the window be made in Germany.

Mrs. Rowntree Clifford, for 47 years a Baptist pioneer in women's work in London's East End, died recently.

The British section of the International Congregational Council is busy planning the St. Andrew's (Scotland) meetings to be held June 20-29 under the theme "Congregational Churchmanship." As a result of the deliberations, Congregationalism may be able to offer some guidance to the ecumenical movement in advance of the 1954 Assembly of the World Council of Churches in Evanston, Ill. A useful study booklet has been prepared to help secure adequate preparation for the conference on the part of the 200 delegates. Copies may be obtained in the U.S. from the Congregational Christian General Council at 297 Fourth Ave., New York city.

CECIL NORTHCOTT.

Green Mission Stirs Richmond

Episcopal Experiment Deepened Faith—Virginia Fundamentalists Attack New Bible Translation

RICHMOND, VA., Jan. 6.—Episcopalians of the area consider the mission conducted here in November by Canon Bryan Green of Birmingham, England, a decided success. W. Leigh Ribble, mission chairman, explains that the purpose of the series of 10 meetings sponsored by Episcopal churches in the Richmond Mosque was to "lead people into a 'holy experience' rather than to put on a 'holy show.'" He said that older people experienced a deepening of faith but that the response by the younger group was most encouraging. Canon Green geared much of his preaching to the "under 30" group, pointing out that these have "longer to live for Christ." A show of hands at one of the meetings revealed that 98 per cent of those present were Episcopalians. Th press gave ample coverage to the meetings daily.

Holds Interstate Laws Transcend State Rules

The interracial issue again looms menacingly in Virginia. In mid-November Federal District Judge Sterling Hutcheson declared invalid in interstate commerce the Carolina Coach Co.'s regulation requiring segregation of white and Negro passengers on its buses. J. B. Williams, a Negro of Spring Hope, N. C., had brought suit against the company, asking for $50,000 damages because he was unlawfully ejected from one of its buses in North Carolina while on his way to Virginia when he refused to move on request to do so. Asked if it would not be difficult for a company to observe state laws requiring segregation in that state and at the same time obey interstate regulations against such segregation, Judge Hutcheson replied: "It's difficult, but that's the law."

Predicts Decay of Schools If Segregation Ends

J. Lindsay Almond, Jr., Virginia's attorney general, says that the state's school system would "wither and die" if the U.S. Supreme Court were to order racial segregation abolished in its schools, since many people, both white and Negro, would withdraw their children from the public schools. He declares that children whose parents could not afford to send them to private schools would receive a poorer quality of education, if any at all; the poor whites and the Negroes would be the "appalling victims," and the compulsory attendance law would either be repealed or become null in practice. "No power under the sun could compel a legislative body, state or local, to appropriate funds or levy taxes against the will of an overwhelming majority of a sovereign people," he insists. Mr. Almond says that in proportion to the Negro population in the state, more money is being spent on their schools than on those for whites. He declares that we "must stand together for a just solution of this vexing problem" and not "fall prey to the

THE HARPER BOOK FOR LENT 1953

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"The great use of life is growth unto God." Molding his book around this stirring theme, Dean Kates calls for Christian lives of wonder, vision and venture. Nothing less than this high goal can give meaning and purpose to the small and dull things of life that often seem so meaningless.

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Frederick Ward Kates is Dean of the Cathedral of St. John the Evangelist in Spokane, Washington.

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Henry Drummond is best known as the author of *The Greatest Thing in the World,* as a co-worker with Dwight L. Moody, as one who helped organize the S.C.M. and Junior League and as a reconciler of Christianity and Darwinism. His method of facing many of the same doubts and uncertainties that plague us today will have instant appeal.

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insidious wiles of subversive forces which will move among us to arouse and inflame base passions and prejudices into civil strife."

Fundamentalists Attack New Bible Version

Certain conservative elements in these parts have waged a vigorous controversy over the new Revised Standard Version of the Bible. At Martinsville a ministerial group pronounced it the "work of the devil." At Lynchburg, 21 ministers entered the controversy on the other side, defending the new translation. Paul F. Donnelson, a Lynchburg Baptist pastor, had charged that it distorts basic Christian doctrine and is the "modernistic work of scholars many of whom belong to Communist-front organizations." Early in December a group of fundamentalist pastors here tried to secure use of the Mosque for a mass demonstration against use of the R.S.V. Speaking to the president's assembly at Randolph-Macon Women's College, Luther A. Weigle, chairman of the national committee for the translation, explained the need for it, pointing out that changes in the English language made it desirable and that discoveries of ancient manuscripts antedating those used as a basis for the King James Version had thrown new light on the Scriptures.

Freeman Sees Need for Aid to Europe

Addressing the Richmond bar association recently, Douglas S. Freeman, eminent historian and news analyst, said he thinks the danger of a Russian attack can be minimized by continued American support of Europe and by strengthening our supremacy through the threat of the hydrogen bomb. He sees little chance in the immediate future of our being able to reduce appropriations for foreign aid or defense expenditures. In an interview after his return from several weeks abroad, Dr. Freeman said he found in much of Europe a feeling that if war comes with Russia it will be "America's war," and that Europe could remain neutral. "Britain's high morale is the most encouraging factor in western Europe today," he said.

And So Forth

Marshall Coleman Denby, pastor of the First Presbyterian Church of Orlando, Fla., has been chosen to succeed Edward D. Grant as executive secretary of the Presbyterian, U.S., Board of Christian Education, which has its headquarters here. The board recently opened a southwestern branch and a $250,000 bookstore in Dallas, Tex., to serve that area.

According to the 1950 census, Russia was the birthplace of more of Richmond's 3,696 foreign-born whites (1.6 per cent of the population) than any other nation. The U.S.S.R. is listed as the native land of 579, Germany of 435, Italy of 376, England and Wales of 371, Canada of 271.

The Virginia academy of science has set up a "speakers and counselors committee" to provide speakers on scientific subjects for schools, civic clubs and other organizations throughout the state. This is a step in carrying out one of the academy's main purposes—to develop scientific talent among Virginia's young people.

F. W. Burnham.

Dibelius Answers Soviet Charges

Says Press Reports Quote, Exaggerate Statements in Speech He Never Delivered at Denver

Bethel-Bielefeld, West Germany, Jan. 2.—Pres. Otto Dibelius of the council of the Evangelical Church in Germany has replied to attacks made on him by the East German press on the basis of remarks he allegedly made during his recent visit to the United States to address the National Council of Churches' assembly in Denver. The press had threatened that he would not be permitted to re-enter East Germany. [See The Christian Century for Jan. 7, p. 4.] Bishop Dibelius said the press reports were based on "cleverly exaggerated extracts" from a manuscript prepared for him but rejected by him, which "by some mistake or indiscretion must have got into the hands of the press." He pointed out that the statements he made in the U. S. about the church situation in Germany differed in no respect from what he had said before, and that in fact he was even more reticent in discussing the subject abroad than in Germany. Incidentally, in connection with its attack on Bishop Dibelius for his alleged comments at Denver, the East zone press announced an "increasingly anti-church policy" by the government.

Hahn Resignation Stirs Oldenburg Church

The resignation of Prof. Wilhelm Hahn of Heidelberg University shortly before he was to have been consecrated bishop of Oldenburg, to which post he was elected by the synod last June, has created a situation probably unique in German church history. [See The Christian Century for Dec. 31, 1952, p. 1517.] In a letter to pastors and members of the synod, and in his later statement to the extraordinary session of the synod which was immediately called, Prof. Hahn insisted that cooperation is impossible so long as the Oldenburg church's executive council consists of its present members. The "personal tensions" which existed at the time of his election persist, he said, in spite of his efforts over five months to resolve them. Prof. Hahn pointed out that the minority of the synod which had backed Pastor Kloppenburg, a member of the council, for the office of bishop has even questioned the validity of the election, and that the executive council seems to be allied with that minority; at any rate it has stood out against him on all important decisions. He declared that it is a mistake to assume that the controversy has anything to do with Martin Niemöller, of whom Kloppenburg is a friend and follower; it is entirely a personal matter between himself and Kloppenburg. Prof. Hahn suggested that members of the executive council follow his example and resign, so that the difficulties may be resolved. Then the synod could elect a new council and a new bishop. Pastor Kloppenburg also addressed the extraordinary synod session. He said he saw no reason why he or anyone else, including Hahn, should resign, and insisted

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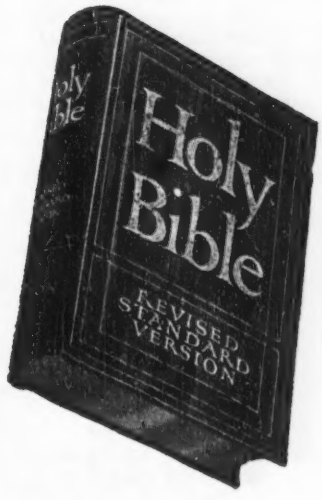

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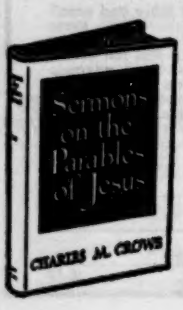

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ABINGDON-COKESBURY

that he had nothing against the professor "personally." There the matter rests, and there it will probably remain until the synod meets next year.

Hannover Church's 'Academy' Dedicates New Home

The Hannover regional church's evangelical academy at Hermannsburg has been transferred to Loccum, where it occupies a spacious new building near an old monastery which houses an Evangelical preachers' seminary. It has room for 85 persons, and when the second phase of construction is completed will accommodate at least 40 more. One of a number of such institutions founded after the war by the various Landeskirchen as places where people from all walks of life could meet to discuss the biblical implications of current problems, the Hannover academy has been the scene of 150 retreats attended by some 10,000. These academies, with their social, political and ecumenical emphases, represent one of the most remarkable and progressive developments in Germany's postwar church life. At the dedication of the new quarters in Loccum, Bishop Hanns Lilje declared that since these days of growing ideological tensions make their greatest impact on youth, at least one-third of the academy's future guests should be under 30 years of age. Other speakers at the dedication ceremonies were Federal Minister of the Interior Lehr, Pres. Ehlers of the Bundestag (who is also lay head of the Hannover church), and various other representatives of the church and government of Hannover.

Church Will Cooperate in TV Programing

The Evangelical Church in Germany has decided to extend its cooperation with radio stations to the field of television. Its committee on television recently met with representatives of the religious program departments of all federal republic and West Berlin radio stations to discuss questions arising from expansion of televising facilities, centered in Germany's largest radio station, NWDR. Now the newly formed Evangelical television working committee has issued a statement acknowledging the church's share in responsibility for making good use of the new medium. It recommends experimentation with televised church services, giving due prominence to sermons. It says that since families will be viewing the programs together, tact and understanding must be employed and the desire for entertainment taken into consideration. Rightly managed, it says, television could become an asset to family life. The committee warns that "commercial" programs may tend to lower the general level of television entertainment, and recommends that if financial considerations make it necessary to use such programs, their direction should be left up to the station producers themselves.

'Barge Church' Serves Inland Sailors

Recently, in Hamburg harbor, Pastor Rottenberger was introduced to his new office in what is perhaps the strangest church in all Germany. Constructed on a 29-foot barge and surmounted by a bell tower and cross, it serves as a combined place of worship and recreation hostel for sailors on Germany's inland waterways. It will be towed to different quays each Sunday. The pews, donated by the Stockholm, Sweden, city mission, can be removed and replaced by chairs and tables. The pulpit and altar were given by the German Shell Co. of Hamburg; along with the font, they can be curtained off when services are not being held. A cabin has been furnished for the young sailor and his wife who act as churchwardens and help supervise youth activities. In the church are many symbols to remind the 70 per cent of all inland sailors who formerly lived in East Germany of their lost homeland; its small stained glass windows picture famous buildings on the banks of the Oder and Weichsel rivers.

Deny Radical Changes Are Being Made at Historic Wartburg

Last summer the Soviet zone administration took over the Wartburg, the ancient castle near Eisenach where Martin Luther found refuge and started his translation of the Bible. Recently press reports had it that the castle's Kaiser hall is being converted into a conference room of modern Socialist architectural design. However, Bishop Mitzenheim of the Thuringian church says that Dr. Asche, the Communist art historian whom the Soviet zone administration has put in charge of the castle, is making efforts to keep contact with the church. He also points out that there never was a "Kaiser hall" in the castle, and says he thinks the press must mean the Singers' hall, once the scene of musical and cultural meetings but now closed because of structural weaknesses. Bishop Mitzenheim says the castle chapel, use of which the church has always been granted, is being overhauled to make it safe, a new organ is being installed and apparently worthless murals are being removed. These alterations, he insists, are no cause for alarm.

And So Forth

Twenty of the 30 former Roman Catholic priests who are now pastors of the Evangelical Church in Germany recently met for a conference at the Bensheim Institute of Denominational Science. They discussed the Reformation's rediscovery of Scripture, ways of familiarizing congregations with the Bible, and questions of law versus conscience. They recounted their life stories and decided to keep in contact with each other by means of circulars and frequent meetings.

The Baden-Württemberg ministry of education, headed by Evangelical Pastor Schenkel, has issued a directive on integration into school life of the children of U. S. Negro soldiers. Teachers should give them special but unobtrusive attention, the directive says, and try to see that they are treated like all the other children.

At a meeting in Speyer of the executive committee of the Franco-German Council of Brethren, plans were announced for a conference to be held at Bièvres, near Paris, next summer. At present, the council's work consists mainly in exchange of curates and students.

Protestant and Roman Catholic pastors in the German labor service units attached to the U. S. occupation forces wear the same type of uniform and do the same sort of work as the men they serve. Thus

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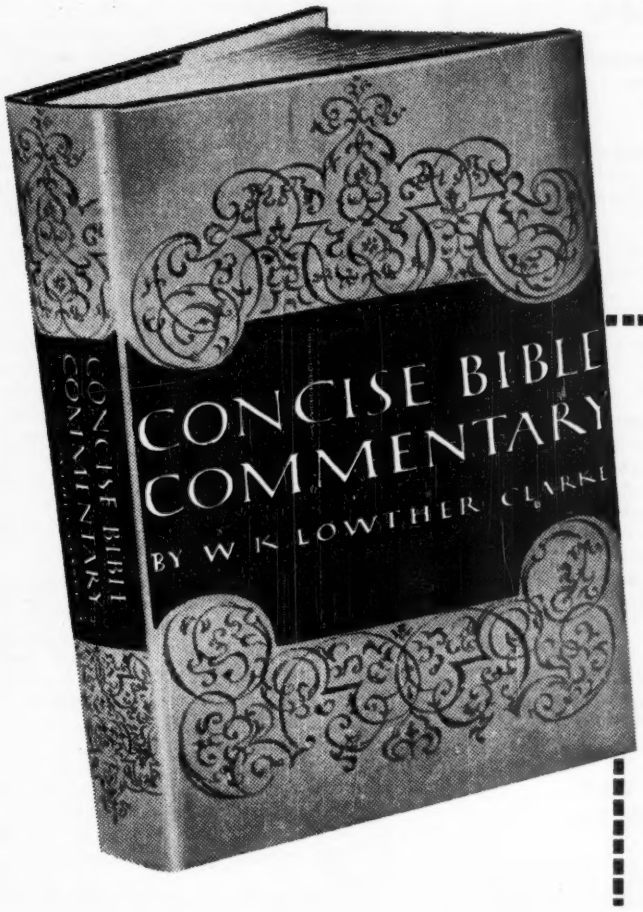

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At its December meeting in Berlin, the council of the Evangelical Church in Germany made Pastor Kunst its full-time representative to the West German federal government and awarded him the title of *Prälat*. He had been serving unofficially in this position for the past two years.

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Christian Youth Meet in India

Third World Conference Is Held in State of Travancore-Cochin; 'Christ—the Answer' Is Theme

KOTTAYAM, TRAVANCORE-COCHIN, INDIA, Dec. 26.—Perhaps the most important thing about the third World Conference of Christian Youth is that it could meet at all. But meet it did. Here in the tropical coconut palm and rice paddy region of India's southernmost state 300 young people and 50 leaders from 55 nations gathered for daily sessions Dec. 11-25. Sponsoring agencies were the World Council of Churches, the World Council of Christian Education, the World's Student Christian Federation, the World's Y.M.C.A. and the World's Y.W.C.A. Previous world youth conferences had been held in Amsterdam in 1939 and in Oslo in 1947.

One thing is certain about this third Christian world youth conference: it made a tremendous impact on Kottayam. The people were deeply interested in all that went on. Working committees throughout India had raised money and laid careful plans for this first meeting of its kind in Asia. Kottayam workers erected a huge *pandal,* a bamboo-supported meeting hall, to supplement the facilities of the town's Church Missionary Society college.

Visits to Parishes

At all hours of the day hundreds of villagers stood around the boundaries of the conference area. Delegates patiently answered the ever-repeated question: "You are from—?" On special occasions crowds of spectators gathered: 6,000 on opening day, 20,000 to watch delegates returning from a boat excursion, over 50,000 for the public celebration of St. Thomas Day. On most afternoons, several thousand people gathered at the *maidan,* the village common, to hear the public addresses by conference speakers and leaders.

The deepest interplay of personality, culture, and national and religious customs occurred, however, when the entire conference divided into teams of two to four and visited 91 parishes of five church bodies in Kottayam and the surounding territory. The visitors from abroad were impressed by the friendliness and warm hospitality shown by their hosts. The parish members listened eagerly to the outsiders who addressed them and talked earnestly with them about Christianity, the church and world affairs.

The conference was a new and different experience for most of the visitors from abroad. Certainly observing Christmas in 90-degree weather and eating Indian food were anything but normal for most of the delegates. And the conference language—English—was unfamiliar to many. But the hospitality of south India and the seriousness of the study and discussion sessions were elements of the Christian community all could understand. Since the larger number of delegates were Asians, the Asian Christian viewpoint had full chance of expression.

Current world problems, particularly na-

tional and group divisions, added urgency to the spirit of the conference. From the very first session, delegates felt a compulsion to live up to a Christian movement that deals sincerely with basic world issues. The welcoming speech at that opening session, by the *rajpramukh* of Travancore-Cochin, reflected south India's expectancy concerning the outcome of the meeting. With the *rajpramukh* on the dais, which was decorated in Oriental style, were Conference Chairman Lakshman Perera, a Methodist and a lecturer in ancient Indian and Ceylon history at the University of Ceylon; P. V. Cherian, India committee chairman; prelates of the Mar Thoma and other Syrian churches; the bishops of the Church of India and the Church of South India; and representatives of the sponsoring organizations. In the afternoon of opening day, the *rajpramukh* was host to the entire conference at a garden party—the first time a Hindu head of state had entertained an international gathering of Christian youth.

'What Are Christ's Claims?'

Delegates' discussions during the daily sessions centered around five major questions: (1) How shall we interpret the gospel of Jesus Christ to adherents of other religions, to the secularist, to the scientific rationalist, to the Marxist, to the indifferent? (2) What are the claims of Christ in personal and family relationships? (3) What is the relevance of Jesus Christ in the search for personal freedom, the message of Jesus Christ about social justice? (4) What is the church's witness to Christ? (5) What is the answer of Christ in a world of tensions? The task of reconciliation in a day of communalism, racism, nationalism? The role of Christians and churches in international politics?

Delegates worked principally in small groups, which later reported their findings in conference plenary sessions. Informal discussion groups developed spontaneously at afternoon tea time and during rest hours. Leaders held "meeting under the tree" sessions on specific interests—as when Pastor Martin Niemöller told us about his recent visit to Moscow, or when Prof. D. T. Niles discussed the movement toward church unity in Ceylon. The conference made no attempt to crystallize reports into resolutions; it took no vote on issues.

'To Witness for Justice'

However, the spirit of the conference did seem to indicate general agreement on some statements in group reports. The delegates seemed to be united in saying: "We live in a world of revolution. We see the rise of long submerged groups of people who ask not only for better material conditions of life but also for freedom to participate and help determine the total life of society. For us as Christians and as the church there is no alternative. It is our duty and high calling to witness for justice and freedom in political and economic life and to be concerned about social justice. We dare not be passive, for our inactivity is indeed action. We dare not make mere pronouncements, for we are tested by deeds, not words. We dare not say we do not know enough to act; we must seek to understand the world struggle. Wherever our suffering Christ is at work in community and national life, there we must be with him."

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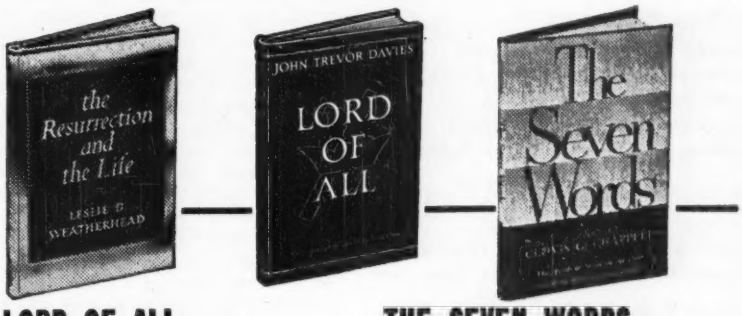

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day's world, said one group, is man's rebellion against God's will. "The main task of the church and of Christians in trying to relieve tension must therefore be to proclaim the message of God reconciling man unto himself and to call Christians to take the consequences of their faith in responsible action to introduce Christian principles within society."

Biblical text of the conference was from Paul's second letter to the church at Corinth: "God was in Christ reconciling the world to himself." The conference theme, "Christ—the Answer," did not start a group search for clear and simple answers to all the problems in today's world. Rather, it came to mean that God's reconciliation through Christ is the answer to man's deepest questions about life. As for problems of living, Christ poses questions: Who are you, man? What are you doing and why? Christ is the contemporary question to man and the ultimate answer for man.

The keynote address of the conference was given by Sarah Chakko of India, chairman of the conference planning committee and a president of the World Council of Churches. The five main addresses were on "God the Creator," by Tsunegoro Nara, secretary of the Japan Y.M.C.A.'s student department, who recently returned from long detention in a Russian war prisoners' camp in Siberia; on "The Word Become Flesh," by Annie Baeta, a lawyer, chairman of the juvenile courts of Accra, Gold Coast, and a member of the World's Y.W.C.A. executive committee; on "The Crucified and Risen Christ," by Martin Niemöller, famed German pastor; on "Our Citizenship in Heaven and on Earth," by Leo Marsh of the United States Y.M.C.A. National Council staff; and on "Thy Kingdom Come," by W. A. Visser 't Hooft, general secretary of the World Council of Churches.

The significance of the World Conference of Christian Youth lay not in the speeches, not in the statements and reports, not in the discussion groups or workshops or techniques; not even in the Bible study and group worship. The conference had all these. But delegates saw beyond them to the significance of the setting, to the importance of the fact that in a world groping for answers to immediate problems, 350 Christian youth and leaders from 55 nations joined in one affirmation that Christ is the ultimate answer.

GEORGE HARPER,
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African Women Prepare Service For World Day of Prayer

Christian women in Africa prepared the service of worship which will be used in observances in some 100 nations of the World Day of Prayer, Feb. 20. Its theme is "Walk as Children of Light." In the United States, the observance is sponsored by the National Council of Churches' department of United Church Women.

Australia Looks Sharply at TV

Bill to Permit Private Exploitation of Medium Arouses Controversy as U.S. Example Is Cited

SYDNEY, AUSTRALIA, Dec. 29.—A vigorous campaign has been launched for the immediate establishment of television in Australia and its development by private enterprise. Postmaster-General Anthony has been abroad inquiring into TV in various countries, and has returned favoring the American system. His promise of an immediate bill to introduce it aroused a storm of controversy. Some Labor politicians (notably Deputy Leader Calwell) have threatened to reverse this decision and nationalize TV as soon as they come into power—which probably won't be long hence. But the controversy has not followed party lines. Some of Mr. Anthony's cabinet colleagues have so poor an opinion of American TV programs that they are unwilling to trust commercial interests to control television here. On the other hand, although Labor men would prefer a nationalized monopoly, many of them feel that the cost, without advertising, would create a most difficult problem. Mr. Anthony now suggests that we should compromise as we do in radio. The Australian Broadcasting Commission (like the B.B.C. in Britian) has a national network without advertising, but private enterprise runs competing stations.

Churches Urge Attention to Moral Aspects of TV

The churches are opposed to Mr. Anthony's haste. The Australian council for the World Council of Churches has urged the government to make a thorough inquiry before introducing any legislation. Barton Babbage, dean of Sydney, says: "It is deplorable that a cabinet minister should have made a public statement on television, unredeemed by any glimmer of moral responsibility. It is not simply a question of public versus private ownership. . . . It is primarily a question of the purpose for which this powerful medium is going to be used. . . . Is it going to be used for the glorification of thuggery and exhibitionism, vice and vulgarity, or is it going to be used for the inculcation of nobility and morality?" The *Australian Christian World* urges all Christian bodies to create a public conscience and insist that TV be placed under control of the people through the A.B.C., which has maintained high standards in broadcasting and can be trusted. The *Anglican* holds that TV should be postponed in Australia for another decade; only the few big cities could use it, and the whole community would be saddled with the cost of an expensive luxury. The *New South Wales Presbyterian* says: "The superoptimist who thinks that commercial TV stations could be trusted should make a study of their programs in America."

Menzies Party Meets Rebuff at Polls

The political tides are running strongly against the Liberal-Country party coalition

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government of Prime Minister Menzies. Recent by-elections have shown a tremendous swing toward the Labor party. In the state of Victoria, a general election gave Labor a clear majority in its own right for the first time in its history, and this in spite of the fact that the obsolete electoral boundaries favored the previous state government coalition. The unpopularity of Mr. Menzies' federal government is due partly to its quarrels with the states (in which it has often been right), partly to its blundering administration of migration, but mainly to its honest attempt to curb inflation. It has restricted credit so that the banks have been forbidden to lend money for new enterprises, especially for building houses. This has caused stagnation and unemployment in the building trades and has greatly annoyed home-seekers. Some relief from this policy has come now—but it is too little and too late. A senate election in 1953 will probably destroy the government's majority in the upper house and make its position untenable.

Warns Against Exploitation Of New Guinea Natives

New Guinea is one of the largest islands in the world, a country of tropical swamps and mighty ranges, largely unexplored. It is populated by a million or two natives. They are a medley of tribes and peoples, in the main afraid of and hostile toward each other, and with a confusion of hundreds of languages. The larger, eastern part of the island is under Australian control—partly as a United Nations trusteeship. The wilder western portion, nominally Dutch, is claimed by Indonesia. The Australian administration recently met in conference with representatives of 25 missionary societies (all kinds) working in the territory. The conference was not open to the press, but the Anglican bishop of New Guinea, P. N. Strong, stated in an interview that some commercial enterprises are riding roughshod over the natives and that this could lead to a "native uprising similar to that in Kenya." Minister for Territories Paul Hasluck is anxious to continue the government's cordial cooperation with missionaries. In 1951-52 the government made grants estimated at $500,000 to missions for the medical and educational work they are doing.

Calls for Rededication in Line with Coronation

A year ago, heads of the churches and chief justices of the Australian states issued on Remembrance Day a "Call to the Australian People" to higher moral standards and personal dedication to Christian citizenship. This challenge has evoked widespread response and has been a deepening influence throughout the continent. Now, on the anniversary of the Call, its original instigator, Chief Justice Sir Edmund Herring of Victoria, has urged our people, as we face 1953, to share the spiritual significance of the coronation service. He said: "At the coronation, our queen will dedicate herself, under God, to the service of her people, and that means you and me. So the coronation should be, for us as for our queen, a time for dedication, and an outward sign of the devotion and duty we owe to God and mankind." Queen Elizabeth herself, in her Christmas Day broadcast, asks for the prayers of all her people. It is safe to say there will be a very real response in Australia, where she is greatly loved.

And So Forth

The Presbyterians, Methodists and Congregationalists, who are already working unitedly in the Northern Territory, are now planning to join forces in Central Australia and to build at Alice Springs a memorial church to Flynn of the Inland.

In 1952 there was record production of coal and steel in Australia. A bountiful season has meant good wool and meat yields. Wheat has been an unpopular crop because of high costs and uncertain prices. Australian manufacturers retain a local market only by restricting overseas competition.

The Anglican Church in Australia is still officially linked with England. The movement to secure an autonomous constitution is at last making real progress. The Bishop of Newcastle, its leader, said recently: "I have not felt so hopeful of success for more than twenty years."

FRANK HANLIN.

Latest in Series of South Sea Missionary Vessels Sinks

The Morning Star VI, latest in a long line of small missionary vessels sent to the south Pacific by the Congregational Christian Churches, sank in the Micronesian seas early in December. There was no loss of life. The ship, which sailed from Boston in 1947, was being towed to Majuro for sale. Whether it will be replaced will be decided after a survey of commercial means of transportation now available in the islands.

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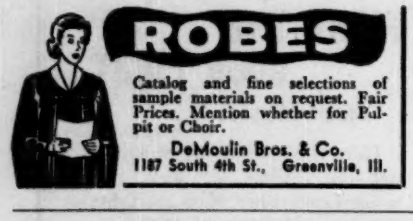
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Rate of Church Giving Ascends

1952 Totals in 47 Communions Exceed 1951 Record by 10.3 Per Cent—Expand Bible Distribution

NEW YORK, Jan. 6.—For the past five years the average American's annual contributions to his church have been rising faster than the cost of living. This is one of the trends revealed in the annual report on church giving just issued by the National Council of Churches' joint department of stewardship and benevolence. For 1952, 47 Protestant and Eastern Orthodox communions reported a total giving of $1,286,633,160, an increase of 10.3 per cent over the previous year's figure. Average contribution per member was $34.32, a gain of 6.1 per cent over 1951. (Difference in percentage gain is accounted for by rise in membership totals.)

High School Trinity Clubs Discuss Program

Two hundred young people representing 24 Trinity clubs in New York city high schools met at St. Peter's Lutheran Church recently to discuss the development of their program. Frank Paine, president of the Protestant teachers' asociation, reviewed the history of the Trinity club movement, which began in 1936 with 14 clubs organized to provide religious education for Protestant boys and girls after school hours and off school premises. The clubs parallel the Jewish Menorah and Roman Catholic Newman clubs; frequently they hold joint meetings to promote mutual understanding. Dr. Paine stressed the value of the Trinity clubs as a means of growth in sturdy Christian living, particularly for Protestant youth who appear to have lost contact with influences that build Christian ideals but who may be helped to find spiritual values in public school life and studies.

Bible Society Votes Expanded Budget

The 1953 budget for the American Bible Society will total $3,166,000, largest in its history, Eric North, general secretary, announced yesterday. The budget was voted by the society's advisory council at its annual meeting, which was attended by representatives of 46 of the 51 major Protestant bodies which support the work. Principal reason for the larger budget is the plan to increase distribution of the society's materials to members of the armed services in the U.S. and Korea. The advisory council recommended that the society "use every practical means to get Russian Scriptures to Russian-speaking people," approved the current Bible-reading emphasis and the public relations program to "inform non-church as well as the Christian constituency," asked increased efforts to meet the needs for Scriptures in Korea, Europe, Brazil, India, Japan and Africa, and urged that an agency of the society with a competent linguist in charge be established in Liberia.

Dibelius Pleads for Aid To West Berlin

American-German relations and Christian resistance to communism in Germany were discussed in a meeting here of Bishop Otto Dibelius of the Evangelical Church in Germany, Secretary of State-designate John Foster Dulles, and Joseph Simonson, secretary of public relations for the National Lutheran Council. Dr. Simonson reports that Bishop Dibelius conveyed to Mr. Dulles the "passion" of all Germans for reunification of their country and pleaded for further support to West Berlin, the "key island of freedom in East Germany." He emphasized that the mere existence of West Berlin as a free community within the Communist-ruled part of Germany has prevented the Communists from taking more radical actions such as those which have occurred in Czechoslovakia and Hungary. "The fate of Germany is in your hands," the bishop said in appealing for greater aid in rehabilitation of the city.

Chandy of India Reports On 'Peace Tour'

K. K. Chandy, first honorary general secretary of the Indian Fellowship of Reconciliation and director of the Christian ashram in Manganam, India, reported on his "peace tour" of America when he spoke on Sunday at First Presbyterian Church, Brooklyn. In the course of his tour, during which he delivered the 1952 Paine peace lectures, Dr. Chandy made 158 speeches in 26 states and Mexico. He pleaded for international understanding and brotherhood. "We are essentially *one* even though our problems and solutions may be worked out differently," he said. "Jesus came to make new men—a new species. All over the world in different races and nationalities we see the spirit of God working." Dr. Chandy thanked America for its beneficence, at the same time stressing the responsibility of American Christian leadership to work for peace in the world.

And So Forth

During 1953 destitute people in Europe will receive $2 million worth of emergency relief supplies—food, clothing and medicine—from U.S. Protestant and Orthodox churches working through the National Council of Churches' department of Church World Service. Refugees and other displaced persons make up the bulk of those

DESTINY *for* CONGREGATIONALISM

by Malcolm K. Burton

Pastor First Congregational Church, Pontiac, Mich.

This timely critique of current trends in Congregationalism will be ready for delivery in late February. It is a fully documented review of changes and tendencies within the agencies of the Congregational Christian denomination since 1907, including views of present officials as expressed during the Cadman Merger trial. The question highlighted by this study is whether a truly democratic form of church government can long endure. All students of modern church movements, and especially members of churches with congregational polity, will find its profuse documentation invaluable.

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to be aided. Wayland Zwayer, associate director of C.W.S., points out that the relief to be sent will fill only minimum needs, that actual needs are estimated to be three times as high for food and twice as high for clothing.

The 50-foot Christmas tree set up by the New York stock exchange at the intersection of Wall and Broad streets was donated this year by the Lutheran School for the Deaf. It grew on a tract of land recently purchased for the school on Long Island.

Rector John Heuss of Trinity Church has announced that his parish will pay for the new $500,000 graduate College of Pastoral Work to be constructed in New York city. The institution will give Protestant Episcopal clergymen practical experience in ministering to churches in heavily populated urban areas. J. HENRY CARPENTER.

The Church Roll

Chaplain Granger E. Westberg of Augustana hospital, Chicago, formerly president of the American Protestant Chaplains Association and a frequent lecturer at seminaries and pastoral care institutes, has been appointed first full-time chaplain at the University of Chicago medical center. He will also be an associate professor of pastoral care on the university's federated theological faculty.

A citation and medal for distinguished service to the Korean people, the highest civilian award made by the Republic of Korea, was conferred on Methodist Bishop Herbert Welch (retired) Dec. 14 by You Chan Yang, Korean ambassador to the U.S. The formal presentation was made on the Dumont TV program, "This Week in Religion."

Henry M. Bullock, pastor of Capitol Methodist Church, Jackson, Miss., has been appointed to succeed C. A. Bowen as editor of church school publications for the Methodist Church. His job involves supervising 32 weekly, monthly and quarterly periodicals with a circulation of around 6,400,000 copies per issue.

Elmer H. Thode and his wife, formerly Deaconess Frieda Oelschlaeger, last Lutheran Church—Missouri Synod missionaries to leave China, arrived in San Francisco in November. They had been detained for over 18 months in Hankow, where Dr. Thode was head of his denomination's mission.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Face to Face (RKO) James Mason, Michael Pate, Robert Preston, Minor Watson. *Drama.* Two separate short stories—"The Secret Sharer," by Joseph Conrad, and "The Bride Comes to Yellow Sky," by Stephen Crane—have as their focal points a man's decision to stand fast in a crisis, risking all for a personal principle of right. *Out of the ordinary* film avoids clichés, plays its themes eloquently for suspense not only in action but in characterization. Excellent performances. **M,Y**

Road to Bali (Par.) Bing Crosby, Bob Hope, Dorothy Lamour. *Farce* takes the three veterans of five previous "Road" films on series of technicolored episodes having to do with flight through Australian sheepland, employment as reluctant deep sea divers, involvement with a designing South Seas prince and his beautiful cousin-heiress, an amorous gorilla, an erupting, vengeful volcano, etc., etc. A series of *disconnected vaudeville jokes* and ridiculous tropical isle adventure—helped a bit by some ingenious trick photography, but for the most part cut on *wearily familiar pattern.* **M,Y,C**

Stars and Stripes Forever (Fox) Ruth Hussey, Debra Peget, Clifton Webb, Robert Wagner. *Biography* of John Philip Sousa, fastidious, perfectionist U. S. Marine bandmaster and composer, enlivened by stirring music and pageantry, all in technicolor. A subplot romance between two young friends of the composer adds "human interest." As usual in such films, the plot is a bit inept and sugary, but the musical portions are *stirring* and inspiring, the pageantry colorful and spirited. **M,Y,C**

BEST CURRENT FILMS

For Family: The Greatest Show on Earth, Ivanhoe, Ivory Hunter, The Magic Garden, Million Dollar Mermaid, Navajo, Plymouth Adventure, The Story of Robin Hood, The Story of Will Rogers, Under the Red Sea.

For Mature Audience: Breaking Through the Sound Barrier, Cry, the Beloved Country, Eight Iron Men, God Needs Men, The Lusty Men, Les Miserables, Murder in the Cathedral, O. Henry's Full House, The Quiet Man, Quo Vadis, The River, The Stranger in Between, Viva Zapata!, Washington Story. 1-21-53

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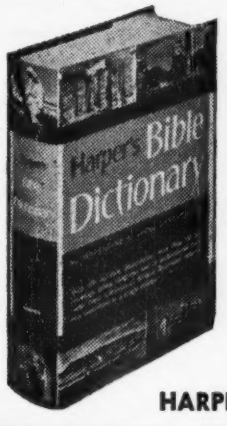

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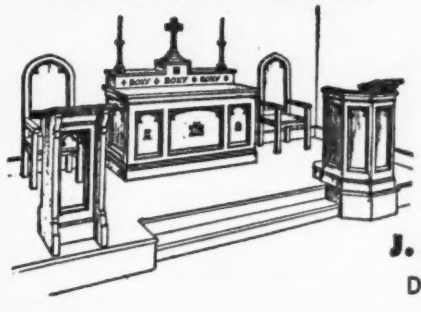

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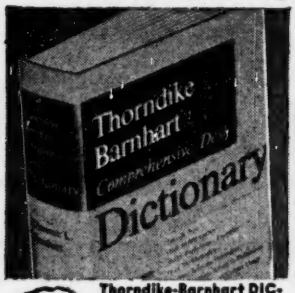

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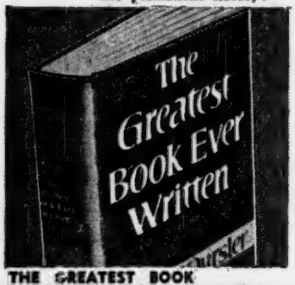

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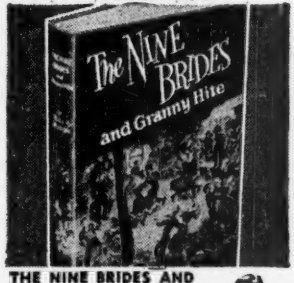

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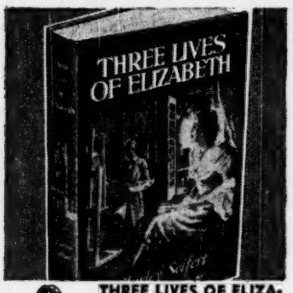

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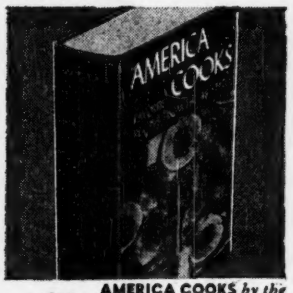

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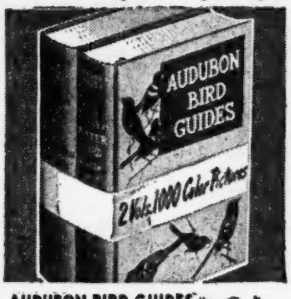

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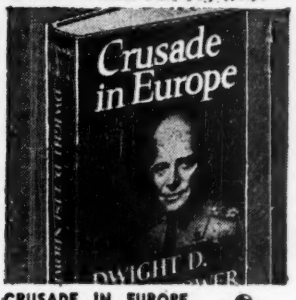

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